

The
**CHRISTIAN
CENTURY**
A Journal of Religion

Untheological Christianity
By Charles M. Sheldon

Some Reflections on the
EUCCHARISTIC CONGRESS

PRESIDENT COOLIDGE
And the Present Crisis

A Sermon by
Edward Shillito

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EDITORIAL

CHICAGO turned its streets, its hotels, its transportation, its churches, its homes, its business houses, its city administration, its stadium, its press, into a vast system of hospitality for the entertainment of the eucharistic congress last week. Never in the history of this

Some Reflections on the Eucharistic Congress

city has an event so completely laid the entire resources of this vast community under tribute. Never has the community proffered its resources with more goodwill. Chicago is a great center of Roman Catholic power. There are in this metropolitan area some 360 Catholic churches. The mayor and a predominant number of the subordinate officials of the city administration, including almost the entire police force, are Catholics. Naturally the press is responsive to the interests of so numerous and powerful a constituency, and the non-Catholic public has been favorably affected on the side of its civic pride by the efficiency of the church organization and the elevation of Archbishop Mundelein to the cardinalate only two years ago. The eucharistic pageantry found in the new municipal stadium on the lake front an ideal setting. Before an im-

mense altar at one end of the stadium there gathered daily 150,000 persons to adore the blessed eucharist, to hear choruses of upwards of 60,000 voices sing the majestic music of worship and joy, to listen to laymen and prelates, and to enjoy the stupendous spectacle of parading prelates, priests, orders and choirs. On the last day of the festival it is estimated that more than a half million people went to the new suburban town of Mundelein where the eucharist was celebrated at a multitude of altars and where a replica of the healing grotto of Lourdes and a seminary for priests had been recently established.

NON-CATHOLIC CHICAGO felt the special pull of hospitality. The spirit of tolerance was evoked and cultivated by the press and in protestant pulpits weeks in advance. Methodist and Episcopalian bishops, and prominent clergymen of other communions, as well as the press, called upon people of all faiths to hail the event with unprejudiced and sympathetic mind. In the sphere of religion, no single event in our national history can compare with this in popular magnitude, in impressive symbolism, in depth of feeling, and in its solemnizing effect upon the spirit of a great city. For the eucharistic congress as an event there was no need to admonish non-Catholics against displays of prejudice or intolerance. The spectacle was so vast and so adequate as to overwhelm controversy. The festival was projected on so exalted a scale and interpreted, in the main, in terms so truly ecumenical that the protestant mind felt the power of the truths held in common with Catholics rather than the irritations arising out of differences between the two faiths. Naturally as the festival becomes an event of the past these differences will be thrust forward in minds now awed by the incomparable pageant. It is probable that discussion of the truth and the value of Roman Catholic religion will be enormously stimulated by this congress. And protestantism itself will face questions from without its own fold and from within, questions prompted by the apparent grandeur, devotion and progress of the Roman church.

ON BOTH FLANKS of protestantism there are powerful forces with which she must more and more reckon in future days. On her left is the vast new world of science; on her right is this vast old world of the venerable church, emerging steadily out of mediaeval history and coming

closer and closer to the side of western protestantism. Both speak to us in voices that are equally inexorable. With science and its rational world we have had intercourse for a half-century, albeit with much fear and perturbation. But with the ancient church and its mystic world we have had no intercourse. Inevitably a society which grows increasingly organic cannot forever maintain its religion in separate compartments. The day approaches when the religion of Rome and the religion of the Reformation must face each other, not in the antipathy of enemies, but in a spirit of mutual respect from which alone the higher truth always springs. Meanwhile, even while the spell of the great festival rests upon the city in which these words are written, it will do no harm in candor to mention the aspect of Roman Catholicism which more than any other inhibits the spirit of tolerance in enlightened protestant hearts. It is that aspect in which Rome appears not merely as a religious faith, but as a system of government. Despite his differences in belief and in taste from the creeds and standards represented at the eucharistic congress, every enlightened protestant was moved in the depths of his soul by the worship of Christ's Presence in the open-air eucharistic celebrations. His heart involuntarily leaped through the critical barriers of all disagreements and was melted in the vast common feeling of devotion to him: who is Lord of all.

BUT WITH THIS MOMENT of participation past, the protestant mind draws apart to reflect. Then it envisages a Catholicism whose genius is something more than a brotherhood of Christ's followers engaged in a sublime act of mystic devotion. It sees a vast and mighty organization, extending over the heads of these multitudes, controlling them, and utterly beyond their control, a self-contained and self-perpetuating hierarchy, an undemocratic oligarchy, with no root in democratic soil and therefore, save as it may itself elect, irresponsible and unresponsive to a progressively enlightened public will. Moreover, it sees that this mighty overhead system of government has its political center in a foreign land, from which center absolute authority runs out to the ends of the self-enclosed hierarchy and is passed down to these multitudes of faithful and trusting worshipers. The protestant mind sees this system in operation—in Spain, in Mexico, in Latin America, in Austria, in Italy, in France. It sees its effects upon the human spirit, and the inextricable interweaving of its activities with the political state and all social institutions. The American protestant envisages all this and the soul of democracy in him shudders with apprehension at the possibility of this system becoming dominant in this land, all of whose political and social institutions rest upon the doctrine that all government derives its just powers from the intelligent consent of the governed. This makes full tolerance difficult. Tolerance of ideas believed to be erroneous, or of practices believed to be superstitious, or of theories believed to be dangerous—tolerance here is an achievement of grace. But tolerance of a vast organization for human control, whose very genius lifts it above the possibility of being controlled by human consent—to plead for tolerance here is like asking the American conscience to turn itself inside out.

THE ABANDON with which the Catholic adores the eucharist as the real presence of Christ is an interesting measure of the lengths to which religious imagination can go in constructing its world of fancy to express its world of values, and yet how dependent it is upon concrete fact. To a good Catholic the eucharist stimulates devotion. Emancipated protestants may sneer at the superstition which makes this possible but religion in protestantism has not completely freed itself of the need of symbol. The Catholic finds the reserved host of the sacrament an aid to worship because it localizes God for him. The infinite is brought before his eyes so that he can see it physically. The human need or the human foible which makes the eucharistic congress so popular is the same human need which fastens idolatry upon all primitive religion. But it is this same human need which makes the sacrament of the Lord's supper still the center of most protestant worship. There is a difference, of course, but it is difference of degree and not of kind. That does not mean that mere differences of degree are not very important. For when physical symbols are chosen to express spiritual values superstition is always lurking around the corner, and a slight variation in emphasis may mark the difference between victory and defeat over its allurements. The Quakers may have ground for shunning all symbols as having the root of superstition in them. On the other hand, one cannot deny that symbols are helpful though always perilous allies of faith.

NEWSPAPERS reported on the selfsame page that Cardinal Faulhaber travelled from Germany in the simple garb of a priest in order to avoid all ostentation, and that Cardinal O'Connell, of Boston, came to the congress in a "luxurious suite" on one of the great lakes steamers. Thus the church impresses both the proud and the humble and makes its appeal to the worshipers of power and privilege no less than to ascetic idealists.

IT IS QUITE OBVIOUS that whatever the religious objects of a eucharistic congress may be the Catholic church uses it to advertise its universal character. Every inspired newspaper correspondent lays emphasis on the racial heterogeneity of the congress. Priests from almost every country of the world were present. There is something to be said for any organization which is able to qualify by its ideals and its highly integrated organization the parochial national loyalties of its adherents. Our klansmen make much of this supernational allegiance of Catholics. In a day in which almost nothing qualifies and limits loyalty to the political state every community which transcends national boundaries has its virtues. Yet it must be admitted that in a nationalistic era members of an international community are tempted to excel in national chauvinism in order to dispel the inevitable suspicions against their national loyalties. In the great war the pope was scrupulously neutral, but that neutrality was of little avail so long as the universal church did nothing in its various national areas to set bounds to national animosities. As Cardinal Faulhaber and Cardinal Dubois alight from the famous red train together the question arises inevitably in the mind of the observer as to what these two eminent gentlemen are doing to bring about an understanding between their two nations. The clerical

party in France is fanatically nationalistic, and it is hardly less so in Bavaria, from whence Cardinal Faulhaber hails. It must be admitted that Catholicism has developed conciliating forces in Europe since the war, but the conciliators are not prominent in the hierarchy.

WHATEVER political disadvantage Catholic candidates may suffer in national elections, municipal politics in our large metropolitan areas are coming increasingly under their control. A Catholic mayor in New York gave official prestige to the welcome of the eucharistic pilgrims, and in Chicago the whole city and county officialdom seems to be numbered among the faithful. The same is true in Boston, from whence Cardinal O'Connell brought more than a few of his official supporters to accompany him. The famous Al Smith was at the congress too, and we have a slight suspicion that he found some time in spite of his religious duties to confer with Boss Brennan of Illinois. These Catholic municipal overlords are all wets, but it might be unjust to attribute their limitations to their Catholicism and refuse so to attribute their virtues. We cannot say much for Boss Brennan, but Al Smith is a liberal statesman with a real understanding for the problems of democracy. We have a suspicion that he is so thoroughly wet partly because he has always found prohibition and economic reaction linked together in his various fights against economic privilege in New York. The great strategy of prohibition in the next campaign is to pick a leader who is both dry and liberal. But there is discouragingly little perception that this two-sided requirement is a real one. Party leaders believe that protestants will vote for any reactionary, provided he is dry.

PROTESTANTS have fallen into the habit of sneering at the business and executive ability of clergymen. Again and again we are told that we need business men to develop efficiency in our ecclesiastical affairs. The Catholic church has little place for the layman. It is controlled by priests. As an efficient organization it is hard to beat. Perhaps its efficiency is the natural fruit of its autocracy. The eucharistic congress was a marvelous executive achievement, at any rate. Perhaps protestant clergymen might be better executives if they could overcome the inferiority complex which laymen have produced in them with respect to matters of business.

A COMPARATIVE STUDY of the physiognomies of the eleven cardinals attending the congress might have thrown some interesting light on Roman Catholic life. A little more than half of these high princes of the church had the appearance of fat complacent old men, typical priests with round jovial faces who probably love their wine as much as their meat and in whom age has accentuated those characteristics which develop in a life of ease. Somewhat less than half, that is at least three or four, of the cardinals had the appearance of monks who betray the ideals of asceticism which still live in the Roman church. While none of them could be compared with Cardinal Newman they seem to be made of the same stuff as, for instance, the late Cardinal Gibbons. They seem to be honest sacra-

mental mystics who are more enamoured of the religious responsibilities of their office than of the power and prestige it affords. Appearances may be misleading; perhaps one of these anemic saints is a veritable martinet as an executive administrator. But it is well to remember that catholicism produces monks as well as priests, self-denying ascetics as well as easy going clerics.

Our American Pharisaism

It is reported to me that this will probably be one of the largest religious gatherings of recent days held in America. Our country has long been under the imputation of putting too much emphasis on material things. Perhaps we have been the subject of that kind of criticism, not so much because we are really more interested in material prosperity than others, but because in that direction we have been more successful than others.

But no doubt a most conclusive answer to such criticism lies in the fact that material prosperity cannot be secured unless it rests upon spiritual realities. It is impossible to create a commercial system which is not built on credit, confidence and faith. Without the elements of honor and honesty there can be no economic advance. If the requirements of character be withdrawn from our business structure the whole fabric would collapse.

The same principle applies to our government. The day of the despot has passed. No country attempts to rely on force, but on reason, to justify its institutions. No government can long endure unless its people are convinced that it is righteous government. If our country has achieved any political success, if our people are attached to the constitution, it is because our institutions are in harmony with their religious beliefs.

THE ABOVE QUOTATION from President Coolidge's letter to Cardinal Mundelein on occasion of the eucharistic congress is a gem of its kind. It is so perfectly naive and therefore so thoroughly revealing. What the President says in effect is: We are accused of being greedy; but we are not more greedy than other people. We are only more successful. Since it is not possible to be prosperous without being good it follows that our prosperity is the very proof of our piety and goodness. Has anything been written in recent years which in such brief space more clearly betrays the inversion of spiritual values which is the dominant characteristic of our contemporary American life?

The Shame of Pennsylvania

DECENT CITIZENS who cherish even a conservative idealistic outlook on our American democracy are gravely disturbed over the revelations of political prostitution in Pennsylvania. Nothing comparable to it has ever been exposed before in our country. The teapot dome scandal, the Newberry case, the most flagrant exposures of Tammany hall's methods, the Tweed ring—nothing so sinister as the corruption of Pennsylvania's electorate by the shameless use of money has ever been brought to the bar of our public conscience. For Mr. Pepper's campaign alone, the expenditures mount up, as these words are written, to the sum of \$1,631,242, with the likelihood of further sums yet to be disclosed. For Mr. Vare the amount disclosed to date is \$611,406, with Governor Pinchot a

"poor third" to the amount of \$160,000. The agitation over the expenditure of \$190,000 caused Mr. Newberry to resign his seat in the senate. The situation in Pennsylvania is so bad that the Chicago Tribune, though at first greeting the announcement of the senate's resolution to investigate Pennsylvania with a cynical apologetic for large, if not unlimited, campaign expenditures, has significantly hushed its editorial voice and allowed its news columns and cartoonists to interpret the Pepper and Vare disclosures with some signs of wholesome shame. The fact that so large a section of the electorate can be sordidly bought—the New York World says the Mellon machine purchased outright at \$10 apiece 35,350 of the 80,346 votes cast for Pepper in Allegheny county alone—is, of course, the most obvious aspect of the depressing revelation. The only mitigating reflection in the face of such a moral breakdown of citizenship is the question as to whether the technique of our democracy does not impose a moral overstrain upon the human nature of our citizenry. Whether our one-man-one-vote basis, our party system with its factional machines, our long ballots,—whether this system is the best way of getting an intelligent and honest expression of the will of the people, is a grave question. Perhaps real democratic government should rest upon larger units of individuals, rather than upon individuals. Perhaps our system lays upon the individual citizen a responsibility which he is neither intelligent enough nor good enough to discharge. Who is willing to defend the thesis of the finality of our present democratic technique?

Is the Church Ashamed?

BUT THE CHURCH confronts an issue in this particular Pennsylvania affair. The two men most involved in it are outstanding churchmen. Senator Pepper is probably the leading light in the laity of the Protestant Episcopal communion. In ecclesiastical law and even in liturgies his erudition is impressive. Large churchly responsibilities have from time to time been entrusted to him. Moreover, he carries the atmosphere of churchly piety with him wherever he goes—on the platform or in the senate. Senator Pepper was the chief beneficiary on whose behalf the colossal attempt was made to debauch the Pennsylvania electorate. He cannot be acquitted of a large share in the moral guilt of it. True, no one charges him with personally buying votes. But it is unbelievable that he did not connive at the wickedness. The thing was being done before his eyes on his behalf. Now, no one is so naive as to imagine that the Protestant Episcopal church is likely to raise any question concerning the good standing of Mr. Pepper in that communion. But the facts being incontrovertibly what they are, what sort of a commentary on the ethical standards of our churches is it that Mr. Pepper's respectable churchly status is in no degree likely to be disturbed? The same point holds with respect to Mr. Mellon, secretary of the treasury, who, with his family and banking and industrial interests, provided the chief financial and directive support for Mr. Pepper's campaign. Mr. Mellon is a conspicuous Presbyterian. It has recently been announced by Mr. Will Hays that Mr. Mellon has agreed to pay the entire expenses

of the drive to raise \$15,000,000 for a Presbyterian ministers' pension fund. Mr. Mellon is a great churchman. Will the Presbyterian church be conscious of any embarrassment in the fact that one of its distinguished members shamelessly connived at, if he did not directly share in, this debauching of our most sacred democratic function? We hardly think so. The heresy hunt for the Bishop Browns and the Harry Emerson Fosdicks so absorbs their attention that it is not probable it will occur to anybody that Messrs. Pepper and Mellon have brought reproach upon the good name of the church of Christ.

A Commendation For Honesty

ANOTHER martyrdom of freedom. Prof. J. E. Kirkpatrick has been dismissed from the faculty of Olivet college, Olivet, Michigan, a small Congregational school. In a letter from the secretary of the board of trustees to Dr. Kirkpatrick recently made public the reason assigned for the dismissal is as follows: "I am instructed by the executive committee and the board of trustees to say that this resolution (the resolution ordering dismissal) was adopted not because of any inefficiency on your part as a classroom teacher but because your views of college administration, which views you have always been free to express and advocate, are not in harmony with the views of the board and of substantial friends of Olivet not on the board who are giving financial support to Olivet college. Experience has shown us that these two conflicting views cannot live in harmony on the same campus." Dr. Kirkpatrick is the author of "The American College and Its Rulers" and one of the foremost advocates of democracy in college administration in America. His popularity with the students is attested by the fact that the Olivet annual of 1926 is dedicated to him. Through the influence of Professor Kirkpatrick the fellowship for a Christian social order has been holding its annual summer conference on the campus of Olivet. Nothing more need be said except to commend the remarkable honesty of the secretary of the board. Many professors have been dismissed from colleges in late years, but this is the first time we have found such a dismissal accompanied by the frank confession on the part of a board that it was prompted by pressure from financial supporters of the school.

The Beginning of the End of Compulsory Military Training

PRESIDENT COOLIDGE has come to the support of the federal council of churches, the Baptist and Presbyterian denominations, many educational organizations and all peace advocates by declaring his opposition to compulsory military training in schools and colleges. The press gave out last week the usual interview with the mythical white house spokesman, in which the President is represented as being "opposed to any movement which would tend to develop the military spirit." Compulsory universal military training, he thought, would throw the country into a military step. While the President believes that every young man would get physical as well as mental benefit from the training, he does not advocate military training for all young

men. Those who are in a position to take the training should do so, he thinks, but the government should not attempt to make it widespread or anything like compulsory." The President approved of the voluntary student camps which, he said, should emphasize the physical side; but "if they are carried so far as to appear to stimulate a warlike sentiment or a military spirit, he believes they should be abandoned." Our quotations are from the New York Times version of the interview. This should mark the beginning of the end of the arrogant meddling of the war department in our educational system. With the President's backing there should be in every state institution that opens its doors next fall an organized student rebellion against the attempt of the war system to thrust itself into the educational process. And from now on, until this impertinence is pulled up by the roots and cast out of public schools and colleges, the churches should not rest from decrying it in resolution and pulpit utterance. The churches headed off the attempt to establish mobilization day. The churches are now in the way of success in heading off the war department's scheme to militarize the colleges. The churches could utterly abolish war if they set about doing it.

British Thought Catching Outlawry of War Idea

THE IDEA of the outlawry of war is appearing more and more frequently in the writings of British peace students. It is not long since Mr. Garvin, in his famous feature editorial in the London Observer, confessed his faith that "the absolute outlawry of war is the attainable ideal of the world." In another place he has said that "the world will never be safe from the menace of war until the United States calls an international conference for the outlawry of war." And Mr. Garvin is one of the few European writers who knows what he means by the phrase. Unfortunately, the term "outlawry of war" was given a perverted connotation by the makers of the Geneva protocol of 1924 who wove it into that instrument to denote the outlawing of a warring nation—quite a different matter from that of outlawing the war system itself. But British peace talk is now gradually revealing an awareness of what Americans mean when they talk of outlawing war. In the official organ of the No More War movement, Mr. Harrison Brown, a pacifist, points out to his confreres that something more than the will to peace is needed. The negative attitude toward war is not enough. A mechanism of peace must be set up. "Are we to create a public opinion," he asks, "which will force governments to act, and then trust those governments to build the machinery? It was thus," he answers, with fine insight, "that the present league came into being!" The usual substitute for war offered by the European mind is arbitration. "But how many of us," asks Mr. Brown, "use the word as an escape from closer thought? Whilst the nations remain in the hands of their war-mongers, what sort of a chance does arbitration stand against the traditional 'patriotism' of trial by arms? Will not governments go on using war as the easiest means of settlement so long as no statute exists to render war illegal, and therefore, at the least, makes it more difficult to prepare for war?"

The Primary Statute of an International Code

MR. BROWN sees clearly that law is the substitute for war, not arbitration. "But what possibility is there of obtaining action along such lines so long as there exists no code of international law? And of what use would be such a code which once more confirms the legality of war?" He goes on:

The first statute of international law when codified must put war outside the protection of law. War and law are a contradiction in terms, and to continue to legalize war is to invite destruction. Something may evolve from the league of nations, one is sometimes told. But the league will never attack the institution of war so long as it is itself based on military sanctions, and so long as it remains the tool of imperialism and secret diplomacy. The inability of present official circles to think otherwise than in terms of reliance upon force must surely now be plain to all.

The connection between conscience and the outlawry of war is formulated by Mr. Brown in a sentence which reminds one of John Dewey's observation that in a world in which the war system was legally disestablished the pacifist would be the patriot and the militarist the traitor. Mr. Brown puts his insight to his pacifist friends thus: "We are unconsciously handicapping ourselves by choosing to oppose law instead of boldly claiming its assistance as our right." The pollen of this great idea that the first step—the absolute first step—in abolishing war is to delegatize the institution of war, is falling into good soil in England as well as in America. The seeds will spread and germinate more rapidly than ever, now that the futility of all schemes to regulate war by means of arbitration schemes, and military leagues, and disarmament reductions is being demonstrated on a vast scale before the eyes of all mankind.

Growing Unpopularity of the French in the Near East

IT IS NO SECRET that the people of the French territory in Syria are in a state of increasing resentment regarding the official administration of the affairs of that area. The French are neither wise nor able directors of provincial matters. The appointment of General Sarraill as governor of Syria was a huge blunder. His successor is making little progress in the adjustment of difficulties. The high-handed measures employed against Damascus and the Druse territory have left open wounds which nothing but complete liberation can heal. The contrast between conditions in French territory and those in the regions of the British mandate, like Palestine and Mesopotamia, are the best proof of the fact that the French lack the skill and insight to administer the affairs of peoples whom they regard as subjects. The Druses are a brave and spirited race, and their treatment has been anything but considerate at the hands of the French. It is not surprising therefore that the tribes of the Jebel Druse have addressed a letter to the American people through the associated press. In this document the leader of the Druse armies writes from his stronghold in the mountains of the Hauran protesting against the false statements circulated, charging that the Druse are waging war against Syrian Christians. The revolution, it is affirmed, is the result of the atrocities com-

mitted by the French colonizing agents, who have violated the rights of that district by distributing arms among the Syrians to be used in attacking the people of the mountains. The American republic is importuned to learn the true facts, and cease to lend moral aid to the iniquitous war upon a guiltless people. This is, of course, propaganda, although not a whit more so than much of the alleged "news" which finds its way to us through the official and semi-official news agencies of Europe. In the meantime, it is interesting to reflect on the purposes to which France is devoting what money she has.

Mr. Coolidge and the Present Crisis

ONE STATEMENT in Senator Borah's speech on the eighteenth amendment has escaped consideration by the press. Indeed, we do not recall having seen it in any of the printed reports, though we heard it uttered. "The complaint is made," said Senator Borah, "that this amendment cannot be enforced. How do we know it cannot be enforced? It has never had a fair trial." He left his audience to guess what he meant. The words may be variously interpreted. They may have been intended as a direct challenge of the sincerity or competence of President Coolidge, the ultimate repository of power to enforce the law. They may have been directed against congress for parsimony in the appropriation of the funds needed for enforcement. They may have been directed against the inadequacy of court facilities and judicial processes to cope with the volume of law breaking. They may, again, have been a ringing challenge to the public will to assert itself more powerfully on the side of law and its enforcement. Directed toward any one of these sources of responsibility for the successful execution of the law of the land, the statement that enforcement has never yet been tried would perhaps find ample justification.

Senator Borah's short, swift remark may, in a word, have been a general indictment of the whole unsatisfactory situation, or it may have been specifically pointed at the President himself. We cannot quite wave aside the suggestion that Mr. Borah intended to include Mr. Coolidge in the general indictment. The loyal and patriotic citizenship of America is not satisfied with President Coolidge's part in the present crisis. In a vital matter that so grips the public mind as does the wet and dry issue, it is anomalous, to say the least, that the unique prestige of the chief executive of the nation should be so little in evidence on the side of the constitution and the law. We say the *prestige* of the executive. What his deeds may be we do not now consider. Some of them are thoroughly creditable. But to his deeds, however worthy, the President may rightly be expected to add the incomparable moral power of his own personal prestige.

In this matter Mr. Coolidge does not do so. He utters no great word calculated to put spirit into the decent citizenship of the nation by the assurance that their President is heart-whole in his determination to execute the law. In-

stead, a secondary figure, Mr. Mellon, whose sincerity in this matter the public discredits, and a tertiary figure, General Andrews, whose sincerity is not questioned, but who is a mere employe for the purpose, are the only personal symbols of executive power in the public eye in relation to prohibition enforcement. The least a President can do in a constitutional crisis like this, involving the most fundamental interests of our democracy, is to give *himself*. He may fail; the law may be unenforceable; but the full strength of the enforcing power of the executive branch of the government cannot be said to have been utilized until the President stands forth in public thought as the living symbol of the law and the public will to make the law a success. In a word, the President must give *himself* to this business.

Mr. Coolidge is not giving himself—his personality, his prestige, his self-commitment, his leadership—to the maintenance of the constitution he has sworn to support. His silence here is no excusable idiosyncrasy. It has become a refuge under which law-breakers hide. Our citizens do not know their President's thoughts in this crisis. Whether in his heart he believes in the eighteenth amendment, or not, is a question of political speculation as well as of deep moral anxiety. If he does not personally believe in the law, in its inherent virtue or in its possible enforcement, his policy of merely making a gesture of enforcement through Mr. Mellon and General Andrews is as much as could be expected of him. On the assumption that he does not really believe in the law, or that he is hopeless as to its enforceability, his course is beyond criticism.

But if Mr. Coolidge does believe in the law, the nation has the right to expect a far more potent throwing of the personal prestige of his great office into the scale. It is hard to imagine that a President who believed in the law, who believed in its practical enforceability, could hold his peace in the face of the treacherous purpose of sinister agencies in our body politic to nullify the constitution. His defenders may assert that the President is doing his best, that he is supporting General Andrews, that he is quietly "sawing wood" in discharge of his enforcement responsibility. But that is not sufficient. What the nation needs now is to see a man carrying a banner, interpreting to the public conscience by his words precisely what the peril of the hour is, pointing out the path of national safety, and leading the way.

This is the kind of crisis whose outcome is determined by moral leadership as much as by technical fidelity. And Mr. Coolidge is not giving the supporters of the constitution the moral backing which his oath of office obligates him to give in such a crisis. He has not even done so much as Mr. Harding, from whom little enough should have been expected. Mr. Harding did at least two things rememberable even yet. After a period of months in office, he told his fellow citizens that he could not in good conscience continue to drink liquor, and he called upon all good citizens to join him in total abstinence as the only course of moral obedience to the law of the land. And when the state of New York proposed to repeal its enforcement law, Mr. Harding characterized the proposal as outright nullification, of a piece with the nullification policy which brought on the civil war.

Mr. Coolidge, the antithesis of Mr. Harding in personal habits and social affiliation, has spoken no word comparable to either of these utterances of his predecessor. And yet the occasion for a ringing, human, leaderlike utterance is far more challenging now than in Mr. Harding's day. Suppose Mr. Coolidge had made the address Senator Borah made at Baltimore! Who can imagine its effects?

Suppose Mr. Coolidge should remind the nation of the social philosophy underlying prohibition; of the economic basis as well as the moral idealism of this first attempt in history of a great nation organically to determine to be a sober nation; of the political implications of a constitutional amendment; of the only orderly process which the government could tolerate for the change of the law or the repeal of the amendment; suppose he should warn the referendum promoters that he too would "kick into the waste basket" any extra-legal referendum calculated to break down the constitution; suppose that in firm, grave words he should call upon all loyal citizens to give him aid in his task of preserving our form of government against the sinister touch of anarchy; and suppose that he should assure the people of his purpose to redouble his own efforts to discharge his high responsibility—what a vast difference it would make!

The air would be cleared. The people would no longer feel themselves driven like sheep without a shepherd. The moral weight of the President's whole-hearted personal prestige flung into the balance would be decisive. Again we say, if the President is of doubtful mind on the subject, his silence and his personal non-entity are beyond criticism. But if the constitution is in his heart, if the integrity of his oath is personal and not merely official, if he truly *loves* the law of the land whose people have invested him with the responsibility to enforce it, his silence and his personal non-entity are no longer endurable. He should speak, and stand forth, and lead.

If he does not, the people who do carry the constitution in their hearts will have to find someone from whom the oath of the presidential office exacts the last full measure of devotion; who is neither too timid, nor too uncertain in his own inner conviction, to offer his personality as the public symbol of loyalty to the constitution,—if Mr. Coolidge does not, the patriots and loyalists will have to find such a man and commit their sacred cause to him.

Keeping Up the War Spirit

IN A SMALL COMMUNITY of a few hundred people a few miles from this city there is a modest town park. In the center is a flag staff, and at two of the corners are rather antiquated field pieces, trophies of the Spanish war. They are quite useless as a protection to the town, for no one could bring them into action in any circumstances. They were secured at the close of the war in Cuba by some citizens who thought it a patriotic thing to set up these harmless bits of artillery as reminders of a glorious event in the annals of the republic, and souvenirs of the fact that the village had had some little participation in the adventure.

On the recent flag-day there was a celebration, consisting

of a parade of civic notables and a few veterans, as well as some of the boy scouts of the place. The program, instead of calling to mind the real meaning of the flag for the nation and the world, was so manipulated as to afford an opportunity for a rehearsal of the war record of the past. The military men who had been imported for the occasion rehearsed one battle scene after another, dwelling upon the glorious part the flag had played in waving over fields of carnage and death. Not a word regarding the meaning of old glory to the yearning peoples of the earth to whom it is the symbol of liberty, opportunity, education and democracy. Not a paragraph in interpretation of its significance to the new citizenship arriving from abroad or growing up in the land. Only the dismal recital of armies facing death, and of devastated fields and towns where the flag had been heroically displayed.

It was a little difficult to make the diminutive cannon play a very inspiring part in the celebration. But such inspiration as could be gotten out of them was invoked. If they could have been conscious of the comic role they acted in the celebration, they would have felt even smaller than they looked. As the closing feature of a program that had missed every item of stimulating national spirit, and had set the example of beating the war tom-toms, a little girl was introduced to recite a poem appropriate to the occasion. It proved to be that familiar tribute to the American flag, beginning, "When freedom from her mountain height." It was no fault of the demure little maiden that she was quite unmoved by the nobler lines of that picturesque but rather sentimental selection, and was far more conscious of the folds of her pretty pink sash than she was of those of the national banner. But she came presently to the lines,

Ere yet the life-blood warm and wet has dimmed the glistening bayonet,
Each soldier's eye shall brightly turn to where the sky-born beauties burn;
And as his springing steps advance catch war and vengeance from the glance.

No one in that little audience who had the least sensitiveness to the finer meaning of the day could fail to revolt against the intrusion of that "life-blood, warm and wet" stuff on the lips of a little child, and the suggestion that the purpose of a look at the flag was to stimulate thoughts of "war and vengeance" in the soul of the beholder. There are noble poems and eloquent orations in which fitting reference is made to the tragic times when the nation has faced the emergency of fighting. But those were days when the paganism of war had not become so apparent as it has in our time, and men were not ashamed to take pride in the tinsel and millinery of soldiering. The toy cannon of our public parks are as useless and ridiculous as would be so many bows and arrows, or the painted and alarming masks once worn by Chinese soldiers into battle.

It would be interesting to inquire why we retain these absurd war trophies as decorations in public places. It is certainly not because it is the desire of the villages to exhibit the proofs of valor in war. There are times when in the first flush of victory a nation gives vent to its exultation, and cares nothing for the morals of shouting over a de-

feated foe. Perhaps there was some excuse for the limitless display of the "seventy-fives" all along the Champs d'Elysees from the Arch of Triumph to the Place de la Concorde after the armistice. But even that tremendous excuse did not long permit the useless and insulting display. And we have no such reason for the exhibit of captured weapons from enemies with whom we are no longer at war. There may be a place for such in museums, where students of history can explore the fashions of arms through the centuries. But there is no meaning in such unhappy reminders in the open spaces of modern cities.

About the last relic of the ancient pride in captured war material was exhibited by a governor of Ohio, who, when President Roosevelt gave orders that the standards of Confederate regiments should be returned to them, sent the flamboyant and mock-heroic telegram, "No rebel flags shall be returned while I am governor." That was amusing and harmless, for the standards have gone back to the men who loved them, in spite of the fiery fulmination of the pompous politician. The world has left behind the era of war relics put on display for patriotic purposes. They are as useless and repulsive as the scalps once carried about by Indians, for the same purpose. Great peoples do not boast of their prowess in war. Too many have played at that game during the ages, and all have gone the same way.

If it is the purpose of such military trophies to make clear the ability of the nation to protect itself in time of danger, the result is merely amusing. For no one imagines any artillery set in menacing form in public places would be of the slightest value in time of need. Military science soon leaves behind as unusable all but the latest patterns of arms. Moreover the real defenses of ports and cities are carefully concealed, and any attempt to photograph or describe them is treated as a criminal act. When a community puts cannon on parade, it is usually willing to brand them as out of date. Visitors are freely taken through the abandoned portions of fortresses, but little that is of actual use in war is ever displayed. If the exhibit is to assert the capacity of the community for self protection, why not set up a symbol that will have some practical meaning? No town or village is in the least danger from war. It loses no sleep over the terrors of invasion or conquest. But fire and crime are an ever present menace. If trophies are the signs of protection, why not a fireman's insignia, set up as a standard, consisting of hook and ladder, crossed by a hose nozzle and surmounted by a fire helmet? Or patrolmen's clubs, bound together by a policeman's belt, and set off with the familiar watchman's hat! Such symbols would at least have the air of reality, and would stand for the honorable service of men necessary to the public safety. They would be recognized at once as the tokens of protection, and would have none of the sinister symbolism of a period and a traffic of which the nation is increasingly ashamed.

And if the military trophies displayed in public places are for warning to enemies, then by all means let us give attention by such display to the only foes we have need to fear, the criminals who prey upon the public and evade the just penalties of their crimes. Much is said in these days of the desirability of restoring capital punishment in those states where it has been discarded as inconsistent with ad-

vancing civilization. Without waiting to determine that controversy, why not have those communities in which the death penalty is still preserved vary the device of public warning by substituting the gallows, the electric chair and small models of the lethal chamber in the places where now the useless and obsolete guns are set? Or if the love of the antique prevail over the sentiment for contemporary methods, we might have the addition of the block and the axe, or add a touch of internationalism by the use of the guillotine. In any event we should thus at least employ for purposes of civic art objects that have some contact with public interests, and are less gruesome and more practical than the outworn survivals of the age of war.

The Observer

The Minister's Vacation

IT MUST SEEM presumptuous for anyone to advise anyone else as to the form his vacation ought to take, and I offer a few suggestions very reluctantly. I would not venture upon this matter except for two reasons, one that I receive many letters asking for suggestions as to the most profitable way in which a minister can spend a month of rest or change, and the other that I have a very wide contact with ministers of every age and every communion and have found that I have always been heartily thanked by those who have carried out one suggestion I have often ventured to make, especially by the younger men whom I have especially in mind in writing this informal word.

Of course one type of man both needs and enjoys a different sort of vacation from that which his brother seeks. One man finds his inspiration in the mountains. They lift up his soul and in the climbing of the high-flung peaks he finds both physical recuperation and spiritual expanse. Another man seeks change that will take from his mind by exciting incident all opportunity of thought. He goes a-fishing or indulges in sports or games or seeks companionship where light conversation relieves him from thought. Do you remember the reason the great philosopher Herbert Spencer gave for spending a few weeks in a boarding house? He said the conversation called for no intellectual exertion. Some love the ocean and find rest in its vast expanses. Others who can afford it pursue travel, which is perhaps the most diverting form of rest, new scenes calling even the memory away from previous scenes. Others enjoy attending summer schools such as Chautauqua and Northfield, where they combine morning lectures, classes and concerts with boating or games in the afternoon. Everyone to his own where possible, remembering that nature is the great restorer and also a source of inspiration.

The suggestion I wanted to make fits in with almost any of these vacations, unless perhaps the one where the intellect is to be entirely forgotten for a month. The minister, more than anyone else unless it is the editor, is engaged in giving forth from brain and heart, for ten or eleven months. His output is not only unceasing but it is in vast quantity. Three times a week if not oftener he has

to go before his people and draw upon the reservoir of his mind. Had he nothing else to do but preach it would even then be difficult to make his intake keep up with his output, but he has many other tasks. He reads some books, he studies as he can, he reads magazines and papers, but in the spring he feels empty and exhausted. And then even the constant reading of books and papers, if the reading be merely cursory and haphazard, as it often is, fails to supply the creative mind with unfailing resource. I think that the average minister quite generally feels this as the spring comes on.

Now there are many ministers of my acquaintance, who always as they start on vacation, pack a satchel full of books that they have been longing to read, looking forward with real hunger to devouring them. I remember writing about five years ago, to fifteen or twenty of the outstanding preachers, asking them what they were most eagerly looking forward to in vacation and almost without exception they wrote back that their most delightful anticipation was the chance to read eight or ten books they had been hoarding for the uninterrupted days. They told me also the books they were going to read and if I could lay my hands upon their letters I would give the names of the books. They were all great books, and one could see one reason why Cadman and the other unceasing preachers seem always inexhaustible in their output. But it is not this primarily that I was thinking of.

I hear a great many preachers in my perigrinations about the country. I hear them preach, I hear them pray, and I talk with them. I enjoy it, and I listen to the young men with especial eagerness, for we old fellows are almost through. I find little lack of brilliance, little lack of directness. Their sermons have an intimacy and nearness that is a great gain over the sermons of the fathers. They know what is going on in the world and bring the gospel to bear upon the life of the day. They are ingenious, too, in methods of presentation that win the attention of congregations. The one lack I do sometimes feel is *depth, resource, background*. I have the feeling that what they are pouring out of the mind Sunday morning was put in Saturday night or Friday. The stream has motion, sparkle and swiftness, but it is shallow, and one has the feeling that when it stops it is all out. Now ultimate power has always about it the mark of inexhaustibility. Real thought always carries with the sense of great resource behind it. Truth gains immeasurably from the background of deep knowledge. The great man always gives the impression of containing within himself vast reservoirs of power and truth unused. It is this lack, if any, that I sometimes think I find as I listen to some preachers.

Vacation is a great opportunity to increase one's power, one's resource, one's depth of mind and soul. Nature contributes to it, but ultimately only great books do it. What I wanted to suggest to my younger brethren is that they take one *great* book with them and live in it for a month, giving perhaps the first hour of each day to it. *Live* in it, I repeat, lose yourself in it. It does not matter so much what the book is, so long as it is a great book. It might be Shakespeare; or Dante, or Emerson, or Josiah Royce's "The Problem of Christianity" (one of the greatest books

produced in America), or Sir Henry Jones' "A Faith that Enquires," "Foundations" or a dozen others we all know. It is wonderful the refreshment to the soul and the deepening of experience and the replenishment of the mind that comes from *living* with a really great book for a month. Read the prologue to Longfellow's translation of Dante, where he speaks of the effect of living with Dante during the work of translation—it is one of the most beautiful sonnets in the language—and see what I mean.

FREDERICK LYNCH.

The Slip Coach

A Parable of Safed the Sage

ONCE UPON A TIME we traveled in England, I and Keturah, and we desired that we might journey unto a little town called Mossfen. And we consulted a Book called Bradshaws, the purpose of which is to discourage Railway Travel by concealing all Information with regard thereto.

And I inquired of a Ticket-seller at Paddington Station, saying:

We desire to go unto Mossfen, and it would appear that a local train goeth thither from Ilkley Junction; but that there is no way to get to Ilkley Junction except by jumping off the Express Train while it is in motion.

And he said:

The Express doth carry a Slip Coach for Ilkley Junction and thus for Mossfen, the last coach, sir.

So I bought two tickets, and we took the last Coach and trusted to Providence and the British railway system.

But it did not work out so badly. For about a mile and a half before we reached Ilkley Junction the Guard pulled a Cord, and uncoupled the Slip Coach. And for a time our Coach ran on with the Train. But presently it slackened and separated, and ran slowly. And before we reached Ilkley Junction a man at a Switch turned the Switch, and we were upon another track, and hooked on a Local Train. And so we came to Mossfen.

And some of the folk in the Slip Coach knew not that we had left the Express and that it had gone upon its own Business upon the Main Line.

Now it was in some such fashion King George the Third Slip Coached the Thirteen Colonies once upon a time, and they have been running upon their Own Schedule now for about an Hundred and Fifty Years. It was a skillful piece of uncoupling on the part of my Great-Grandfather and George Washington and certain others.

But the lesson endeth not there. For there be men who have followed the example and tradition of their fathers in Politicks and Religion and it mayhap in things of other sorts, and have supplied no New Energy or Holy Fire of their own Devotion. And albeit they go on respectably on the Momentum of Hereditary Faith, yet have I seen the Coupling Pin drawn, and the Switch turned, and over they knew it they were Sidetracked and on the Wrong Road. Hereditary Faith hath brought us all to the Junction, but we need Power of our own.

Untheological Christianity

By Charles M. Sheldon

I HAVE JUST COME HOME from a Mediterranean cruise, touching at five different ports on the African coast, including Madeira, Algiers, Morocco and Egypt, and five ports on the European coast, including Turkey, Greece, Italy and France.

In all these countries great changes are taking place, politically, economically and socially. But the one thing that I find myself bringing back from that circle around the Mediterranean is the remarkable change going on in the definition of Christianity as the books and the theological seminaries have for centuries been giving it to us, and the interpretation that is surely being made of the real meaning of Christianity, not only by Christian people but by the missionaries and educators and Christian teachers themselves.

The countries washed by the waters of the Mediterranean have always held a fascinating place in human history. Greece, Rome, Egypt, Palestine—what chapters they have written! And above all, Palestine. For within that small section of the earth's geography was born and lived and taught and died the one Person in all the world's history who more than any other has been the source of more theological discussion, and more creedal argument than all other religious leaders combined.

And here is the mental contradiction to it all. He himself was not a professional theologian and did not formulate any theological system. In the country where he was born there are no theological seminaries and very few Bible schools. But more remarkable still, in that country and in others that for centuries have been held under anti-Christian and un-Christian political slavery there is going on at this moment a change in Christian definitions that I believe will have very profound influence on the thought and action and above all, the conduct of the human race.

For nearly one hundred years what is known as organized Christianity, represented by schools, colleges, and mission stations in Turkey has not succeeded in making any theological contact with the Turk. Using the common word "convert" which is a current coin word in the theological dictionary, Christian missions have not "converted" any Turks after a century of preaching and teaching. Greeks and Armenians have been "converted" but no Turks.

RELIGION RESTRICTED

But now we see what an amazing thing is happening. The Turks have driven the Greeks and Armenians out of their territory. At the same time they have by law forbidden all teaching of religion by the American Christian schools and colleges. Under the Turkish law, a Christian missionary or teacher can not even say a Christian sentence of grace at his own table if he has a Turkish visitor or guest. In his own school room he is not allowed to utter the name of Christ, to read a word from the Bible or even answer a question which the pupil might ask about the meaning of religion.

These American teachers and preachers in Turkey are

obeying this law literally. Here is the astonishing situation. Christian men and women in the Moslem world, teaching in Christian schools paid for and supported by Christian church members in America, sent over to preach the gospel to unchristian people and "convert" them to the Christian faith are absolutely forbidden by the law of the land to teach the very thing which the Christian churches have hired them to teach.

Instead of that, they are teaching languages, science, agriculture, and business. But no religion. In other words, Christians in an unchristian land are teaching young folks in terms of abundant life, in the opening up of a world about which they have for centuries been ignorant. But no theological vocabulary, no approach to the life of the pupil along the track of the conventional evangelistic appeal.

Now note some very astonishing happenings in these very American schools from which the Turk has barred all theological or "religious" teaching.

EAGER FOR EDUCATION

The first thing that has happened is the sudden pouring into these American schools of Turkish students. The brother of the prime minister of Turkey under Kemal Pasha is a student at Robert college, Constantinople. Large numbers of these students come from the wealthy and official groups of the Turkish government. They are all exceedingly anxious to learn English and receive the education that American methods of instruction can give, so much better than their own.

In one American school at Smyrna there are 268 Moslems and a sprinkling of Persians, Bulgarians, Maltese, Algerian and Russian students. But the Moslems are in a large majority. Among these students the different religions professed range all the way from Islam to Bahaist and Catholic, Gregorian, Russian orthodox, Jewish and protestant.

In this school at Smyrna, known as the International college and the American collegiate institute, a few weeks ago the Turkish boys in the Irak or "club" of the boys, sent a formal written invitation to the girl students to join them in a "hike" or picnic, to spend the entire day, with teacher chaperons on the hills near Smyrna, and at the close of the day to go to the boys' club room and have tea there with them.

The dean of the girls school was so astounded by this unheard of social act that she did not know what to do. But she finally sent all the girls home to secure the written consent of their parents. The parents, old conservative-born Mohammedans gave their consent without a single exception, and when the day came these Turkish boys and girls met, held their picnic, played games together, sang together, and at the close of the day drank tea together in the boys' tea room. The principal of this school in a letter I received shortly after this event says:

"This social affair broke the traditions of six centuries. To my knowledge nothing like it ever occurred in all Turkish history. Never before in a coeducational institution had

the two sexes met in social gathering like this. During the entire day while these young Turkish people were together I did not see or hear one improper word or look or act, and the event made a most profound impression on their hearts and minds, which I want to say are like those of all young people, open to influences and ideals. All they need is proper direction. They are intensely eager and hungry for education, and for the first time in the history of the American church we are able to give them a taste of real life such as their fathers and mothers for six centuries before them never knew."

Writing two weeks later this same teacher says:

"You will be interested to know that the girls in our school have returned the boys' courtesy and sent them an invitation to have a social evening with them, taking tea and cakes in their social parlor. The boys accepted their invitation, came over in a body and the evening was spent in games and conversation. I need not say that the girls out-talked the boys, as they have always done in every country and every age, when given the opportunity.

"I wonder if the churches of America realize the meaning of this gathering? It shatters the seclusion of women in central Europe and opens up a world to the Turk as new as the one towards which Columbus sailed four centuries ago. Only, let us all remember, this new world of mental freedom has been unknown to Turkish boys and girls for more than six centuries."

FEZ AND VEIL GONE

The departure of the fez and the veil from the streets of Constantinople has real meaning only when interpreted in the light of what it all means for the inner life of a race that has been chained down by their own traditions, imposed upon them by false religious definitions and brain compressing formulas. And again, I do not know of any more interesting description of the inner changes going on in the Mediterranean world than this extract from another letter from this same Smyrna missionary teacher, commenting on the astonishing conditions under which he is now teaching. As you read, remember that this young man was born and reared in a regular Christian home, graduated from a theological seminary and is sent out by the churches to "convert" the "heathen." Read what he says, keeping in mind all the theological vocabulary and teaching you yourself have known since your own "conversion" or your own church life.

There are people who would close up the work in this land. Of course there are many discouraging features. But not nearly so many as John Paton first found in his islands, or William Carey first found in India. For nearly a hundred years we have been looking for such an opportunity to come in direct personal contact with many of the people of this race. Now we cannot run away just because we are meeting them in an unexpected manner. In fact it may be that we have much to learn ourselves. We are only feeling our way in the laying of new foundations.

We cannot teach formal religion, not even in the manner which you suggest in the October Atlantic Monthly, that is, not in any manner by word of mouth. You are speaking there not so much about the method as the content of the teaching. It is that content even which we are forbidden to teach. But there is no prohibition on the practice of it. In the meantime, I sincerely believe that it is worth my while to teach these boys and girls how to live, as well as they can, in their own

environment. They need this teaching and have a right to get it from any available source. It is as worth while as to feed the famine stricken, to support orphans, to further scientific research and excavate this land, to conduct congresses for the elimination of disease, vice and poverty, or to labor for the abolishing of war and the establishing of peace and brotherhood in the world. One reason why this work is as worth while as any of those named is that this is an excellent method to accomplish some of the most important of those objects just named. Turkey wants to secure the respect of the world and to get into fellowship with other nations. Our students appreciate that there is a stigma which has been attached to the name of their people. They are ready to wipe it out in the right way. Such changes as you hear of in this land are really moves in that direction. If the truth were known these may be signs of repentance, and the only signs that the world will see. If they go far enough in their changes it is enough. That is, formal repentance is not necessary. I believe, and my associates are of the same mind, that we can be of great service in this new experience they are undergoing. As for the future, see Romans 10:13-15.

FORMAL REPENTANCE

That phrase "formal repentance is not necessary" spoken 100 years ago in almost any pulpit in New England would have put the preacher out of his pulpit and arraigned him as a dangerous heretic. I cannot help wondering even in this case, if the significance of what this young missionary is saying is really grasped by the theologians of this generation.

But what is he saying? Is it anything more than Jesus himself said when he declared that the great purpose of his coming was to give men abundant life? Is abundant life Christianity, and not theological systems built up around creedal statements? If a human being gets abundant life through the effort of a Christian teacher leading him into it, is that human being becoming Christian, so far as the actual results are concerned? I am not answering the question. Only putting it after reading the missionary teacher's letter in which he says—"I believe it is worth my while to teach these boys and girls how to live. . . Formal repentance is not necessary."

Standing on Mars Hill one day during this Mediterranean cruise I recalled Paul's statement to the Athenians. He looked over a series of hills crowned with temples. Athena, Jupiter, Hermes, Diana, and to crown it all, right over there, the Parthenon. And he said, with a courage for which the historian has never given him credit, "God is not worshiped in temples made with men's hands, as though he needed anything." Anyone who could say a thing like that looking out over that amazing display of human effort to express some form of approach to the supreme or to deity, must have been a man of remarkable vision as well as of courage.

HUMAN NEED

For I find myself after this tour of the Mediterranean countries asking myself—How far has the erection of wonderful temples, cathedrals and mosques helped to give the worshipers in them the abundant life? The minute the traveler steps out of these temples he is confronted with swarms of beggars. Poverty and ignorance swarm through the streets and over the hills where these religious buildings stand. In one of the Mediterranean countries where one of these temples, built with men's hands, is a marvel of archi-

tectural skill, and filled with gold and silver and precious gems and silk altar cloths, 70 per cent of the people cannot read and write and all of life for the masses is spent in ceaseless toil that has in it little joy and creates no new life.

I find myself coming home from the contemplation of these outward religious buildings asking myself how much they have ministered to real human need? Why should human energy be spent in raising these gorgeous mosques and cathedrals and temples, while the abundant life of the people is so neglected and starved that under the shadow of these houses of worship poverty and disease and neglect of childhood swarm with numbers that are a hundred fold more than the numbers that kneel within to lift up gaunt faces and thin hands to the gods that do not give them the abundant life?

TOO MANY THEOLOGIES

And with it all, I come home asking a similar question about the world's theologies. Why are so many of them needed in our seminaries and churches before souls can have stamped on them the certified hall mark of "Christian"? May it not be possible for those who have never assented to the creeds of men to be the lovers of God? What becomes

of the ecclesiastical formulae of the class room when it is obliged to give way to conditions like those that our American missionaries now face? If the formulae of the church or the seminary do not give abundant life, and the living of the abundant life as practiced by the missionary does give it, what more can the theologian say than the teacher himself says—"If they go far enough in their changes it is enough. . . It is worth while to teach these boys and girls how to live."

It will be exceedingly interesting in the next decade to see what sort of humans these Turkish boys and girls in this American school will become. Will their actual lives, measured by standards of purity, unselfishness, brotherhood, with no theological content, be any different from what we have insisted upon as the definition of a Christian? Where shall they be catalogued in the plan of salvation? If untheological Christianity shall succeed in turning out product as good as or even better than the kind we have been taught is the only kind that is orthodox or safe, what will become of the shelves of theological recipes that have been handed down to the preacher and the teacher?

After all, Christianity is abundant life.

But is it true also that abundant life is Christianity?

Christ Waits for You!

By Edward Shillito

"The unsearchable riches of Christ"—Eph. 3:9.

THERE IS ALWAYS the note of wonder in the voice of this man. The wonder is that to such a little man so great a trust has been committed. It is the wonder of the lover, who beyond all his deserts, and all his hopes, has been accepted. It is the wonder of the explorer, to whom has come the discovery for which many had toiled and died:

"Anybody might have found it
But His whisper came to me."

It is the wonder of the beggar, lifted into wealth in a moment. All the romances of Arabia would be tame to such a man. "To me less than the least. . . to me hath this grace been given,—to declare among the Gentiles the unsearchable riches of Christ." That he should be permitted to live, to suffer, and to die for that divine Lord! The wonder of it!

It is not the wonder of the man who has heard the last word upon the mysteries of God, or who has reached the outermost limit of his realm. He has indeed found the secret, "the heart-shattering secret of his way with us." Nothing now can ever make him lose that sure word. But it is his task to carry this secret elsewhere in the hope and confidence that its meaning will be explored still further by others. He is recruiting an expedition to track out the land whose depths and hollows are still unknown. He must have a company to go with him if the seam of gold is to be worked. There is no fear that the gold will soon come to an end. Brave spirits may press into the land of Christ,

and yet they will never find all that it holds of beauty, and truth, and love. It is unsearchable.

There have been Christian teachers, not a few in all ages, who make their own attainments the outermost limit for others. Thus far are they to go and no further. They assume that the days of discovery are over, and nothing now remains for others but to rest content within the boundaries now defined. The age of the explorer is ended, and now the colonists must settle down, content to enjoy what others have won. The apostle, who writes these words, is not content with such a thought of his gospel. He knows too much of his own heart to imagine that he has mastered the whole truth of Christ. He knows too much of Christ to imagine that he knows all. Christ is unsearchable, fathomless, past tracking out; the known and yet the unknown, revealed, and yet waiting to be discovered. And what follows?

DAYS OF DISCOVERY NOT OVER

The word "unsearchable" might be said in such a tone as to cause the hearer to despair. If he is unsearchable, why should we trouble ourselves to enter upon the task of searching out his riches? If the task were possible of achievement we might enter upon it. The indefinite character of the work appals us. The word might be used to chill our hearts. What else is it, we might ask, but to go in quest of the City of Burning Gold which lured the Elizabethan seamen, or to devote our minds to the search for the alchemy which turns all things to gold? If there is no

prospect of finishing our quest we are tempted not to begin.

But Paul does not use the word in such a sense. On the contrary, he tells his readers that Christ is unsearchable in order that they may enter with hope upon the quest. He does not mean that the seekers will never find anything of the grace of Christ. He simply means that they will not exhaust it. His words are meant to banish despair. No one need be afraid to start upon the expedition for fear of being too late or too insignificant. Gentiles hear the call later than the Jews, but they must not tremble lest there should be nothing left for them.

It is a word which brings men to an equality in the spiritual quest. So far as the thing to be studied and explored is concerned, all of them may enter upon the work, unafraid. It is the free and splendid call of a limitless adventure. "Come, and welcome!" all men, in all ages, and under all conditions of life! The last discovery is not made. The days of adventure are not ended. There is no need, and there never will be need to settle down in ease, while the sword of the Spirit hangs idly on the walls. The romance of the soul will never cease. Whatever may be found, much will be left. Not till the end, when Christ shall deliver the kingdom to God even the Father, will the last romance of earth be written, and its last explorers be called home.

AN UNEXPLORED GIFT

The wealth of Christ is unsearchable. The apostle handles a gift the qualities of which he does not perfectly know. What Christ has made of him, in some measure he can tell. What Christ will make of the readers to whom he is writing he does not know. There is a splendid freedom from care in the true apostle of Christ. He hands on the word, knowing well that it is a revolutionary power, but what it will do under certain conditions in other lives he does not define. It is a splendid secret hidden from him. Others may become richer than he, and wiser than their teacher; and he is glad.

The scientist who first handled radium was aware that he had a substance which, both in the realm of pure knowledge and in the practical ordering of human life, must make revolutions. He did not keep it to himself. At once, as a matter of course, his discovery was made a call to thousands of scholars to experiment with this new power. Some in that service spent their strength of mind; some have died, for science, too, has its martyrs. What radium is can only be perfectly known when it is seen what it can do. Its nature is—its history. Today more can be told of the meaning for humanity of that strange new substance. But not all the story is told.

There can be no perfect analogies to the happenings of the spiritual life. But here is an analogy that can carry us a certain way. St. Paul holds a strange new substance in his hands. But the meaning of this gospel which he offers will not be clear till it is seen what it will do in other human lives. The gospel is—what it does. Every year adds to the understanding of its manifold wisdom and power. Every new personality captured by it has something fresh to bring to the story. One human spirit surrenders its life to Christ, and behold! there is more of Christ in the world! Michael Angelo took a brush of hog's hair and some paint, so Rus-

kin said, and there was more of God in the world! Some one human being in Ephesus believed Christ, and gave his life to his control, and there was a new revelation of Christ. He never repeats himself. Every soul is a new creation. And in every such creation he prolongs his work, and makes himself more fully known.

THE FINISHED WORK OF CHRIST

The revelation of God in Christ Jesus was made known to us in a swift moment of time. Once and once only did the Son of God go the way of our earthly life. In that supreme sacrament once for all the bread of life was broken for us. Once for all he died, the just for the unjust. There is a deep and solemn truth in the words: "It is finished!" It was finished. An eternal Power was released within this human scene. Christ is forever here, a quickening and creative spirit. And since he is such, the perfect unfolding of his purpose can only be made in all the successive acts and revelations of himself. He said once: "I am the light of the world." But what that light means can never be fully known till all the races and all the ages, all the groupings of men and every individual life is illuminated by that light. Not till the answer is flashed back from all can the nature of the light be unfolded perfectly. It is broken up into a thousand rays, and all these rays together, with all that they do, give the meaning of the light.

The process is still unended. What Christ is we cannot tell till we know all that he can do with mankind in the plane of history. The Christ is what he does. That is why the apostle can summon men everywhere into the Christian church, not as though they were coming to a static society, but rather into a scene of movement and adventure and discovery.

ALL RACES IN THE QUEST

All the races must come in before any one race can know what Christ means. The apostle counted this the clue to the divine ordering of his own life, that he must call the Gentiles into the kingdom of God. Not till they came could the mystery of Christ be fully known. The Greeks must bring their lucid mastery of the problems of human thought; the Romans their understanding of the ordering of human society in justice; the Teutonic peoples their strange blending of dreams and daring exploits; the Greek philosophers; the Roman statesmen; the vikings—all had to bow beneath the master-hand of Christ before they could come to themselves. Christ needed them before he could be made known to the children of men.

The last of the races must come into the kingdom before that can be consummated. Here is the most stirring of missionary appeals. There are races even now beginning to feel the touch of the divine hand, and to make their own distinct answer. India has never thought so much of Christ as it does today. India needs Christ and he needs the Indian mind before he can express himself in all the fullness of his purpose. What Christ is we shall not understand till we see what he does with the Indian. In the answer of the world to his grace, the Indian voice must be heard.

The Chinese must bring their experience into the service of Christ. He will not be made manifest till it is clear what

he can make of the Chinese mind and heart and tradition. Not till the African comes with his life into the service of Christ and finds himself in his light, not till he comes to himself as he is in that divine purpose, will the manifold wisdom of God in Jesus Christ be completely unfolded. It is still unsearchable. Much remains for the later races who enter into the quest. They may pity their lot, since they are so late. But they need not imagine that they have only to receive, and only to repeat what others have said. Their word will be a distinct word. Their gift no other race can give. Apart from them—the Indian, the Chinese, the African—we of the western peoples cannot know the fulness of Christ. He is all that he does in all the races of the world till the end.

The ages must bring their discoveries, one by one, before the last glory and wonder of Christ are displayed. We see this in the records of the past. But is anything left for this age to discover? Is there any hope that when this age is over, the world will understand better the treasures of Christ?

ALL THE AGES MUST JOIN

It is the temptation of every age either to put the age of romance into the past, or into the future, and in either case to despair of the present. The Christian church may be tempted to think that all the experiences of Christ that humanity can have were known in the apostolic church, or in the middle ages, or in the days of the evangelical revival. Or that in some future day there will come a fresh unveiling of Christ. In any other age but this he may come! The present lies between, an interregnum, a wilderness, an age of silence between the prophecies! And we in an industrial age, faced by all the new and baffling problems which are crowding thick upon us, may well wonder whether there is anything new to be discovered by us of spiritual truth and power.

Yet it is true to say that what the spirit of Christ can make of our modern world has not been made known. What the mastery of nature can do without him we can tell. The wonders of science can be turned to man's undoing. He may conquer the skies, to rain down bombs upon his fellows. He may overcome the deep, to steal in his submarine as in some new leviathan. His triumphs of organization may lead only to the setting-up of the two cities, one of the rich and the other of the poor, strangers to each other or foes. But if the quickening spirit of Christ were to take possession of the amazing energy and resources, of the tremendous powers won from nature, of the myriad roads open from life to life, what would be made known, not only of human resources but the divine purpose? Christ needs for his revelation the offer of this age.

What Christ can make of the modern industrial world, we cannot tell. Till we can tell, we do not know him perfectly. He is still unsearchable. Something is reserved for us to learn; something must be given by us to the revenues of the ages, which neither the age of the apostles, nor that of the cathedrals could understand. We need not turn back in dismay, as though we were the unhappy dwellers in an empty day. We have our discoveries to make. They are romances for us no less than for them. For us the others wait.

Unsearchable! Then is there any discovery for you to make? The unit with which God in Christ Jesus deals is not the race, nor the age, but the individual soul. He and he alone gives value and worth to that. And to that soul he makes his appeal. But, surely, there can be nothing left for you and me after all the saints in all the ages have been making their experiments! What can we do but receive thankfully their testimonies and try to be copies of them? But stay! Let us think over what in the light of Christ our life is revealed to be. It is at least a new and separate thing. No one has ever gone through precisely our experiences; no one has had the material which we handle. We are new creations, and therefore we have some new thing to offer. Our business is not to speculate why we have this or that trial, or sorrow, or task, but how this distinct life of ours can serve the ends of Christ.

"I have always looked upon my life as an opportunity to offer myself to God," Bishop Creighton said. If that is my central thought, then the offering of the new thing, my life, to Christ is not only an opportunity for me to come to myself, but is an opportunity for him. A fresh avenue is opened to him. A new voice is offered to him. He comes from the very holy of holies through me into some new range of human life. If I find him, what wealth is mine! But if I find him, what a new revelation is made of him! Not till you come into the secret, not till I come, will the treasures be fully explored! Not till then will the story be finished of that fifth gospel which the whole world cannot contain.

NOT WITHOUT YOU!

Not till you come! You are losing yourself by your delay. That thought might quicken you. But it is also true that you are keeping the others waiting. You are keeping Christ waiting to see of the travail of his soul. That will move some who may be careless of their own gain. It is their terrible destiny to be involved in a scene in which man may aid or delay the revelation of Christ—in a scene in which the hundredth man is missed even if ninety-nine have set out upon the expedition. You are forever yourself in this matter. You cannot be lost in the crowd. You are not merged in the church. You are a new creature, and you have your search to make into the unsearchable. For you eternity has need. For you eternity waits.

Still the preacher can stand with the offer of this amazing quest; and he can offer it to races and nations and churches, and no less to each individual soul.

If every discovery which all the races could make were reported; if all the ages had brought their toll of beauty and knowledge and devotion; if every man but you in this world had finished his exploration and his experiments; if Christ had been revealed in all that he could make of all the races and all the ages, and still he had not manifested himself in you, then the gospel would be unfinished. The divine Lord would leave his ninety-and-nine and go in search of you. From among all his redeemed he would seek you out, for something is missing till you come.

Come and welcome into the company of seekers and explorers. Do not fear that there is nothing reserved for you. Much has been tracked out, but much remains. Christ has some use to make of your life. You have something to dis-

cover, and something to give. What that will be, no one can tell. But what that will be, will enter into the revelation of Christ. Christ is—all that he does with the sons of men.

Christ is—all that he will make of you. You need him. He needs you. Is there anything more you require to know before plunging gladly into the great adventure?

Sunday in the Men's Class

By Carl Knudsen

THE CIRCUS does not come to our town, but the union men's class supplies the deficiency. The antics of the elephants and bears and roaring lions look tame compared with our weekly performance. Our line-up, usually, is as follows: Rev. B. B. Bee, alongside of whom a fundamentalist is an enlightened liberal; Prof. C. C. Cee, a normal college teacher who has had theological training in an English Lutheran seminary, and who, by the way, is one of the most radiant and genuinely spiritual personalities you will ever meet; Mr. D. D. Dee, a layman, who is continually asking highly explosive questions about the ethics of old testament characters, but who does it in a very honest mood of inquiry and in the most reverent spirit; Mr. F. F. Fee, another layman, with an alleged Unitarian background, but a student of his Bible, and a pleasantly non-belligerent sort in expressing his ideas; Mr. H. H. Hee, a prominent judge and earnest Christian, whose legal mind always contributes something to a spirit of fairness in the discussions; Prof. K. K. Kee, another normal college teacher, who stands somewhere between the fundamentalist and modernist viewpoint, but never gets excited; and M. M. Mee, a young preacher with views that at times come dangerously near the modernist classification.

Among others present we might mention L. L. Lee, N. N. Nee, R. R. Ree, T. T. Tee, W. W. Wee, and Z. Z. Zee. With several others, they make up the bleachers. Prof. C. C. Cee teaches the class, not so much by lecturing as by provoking discussion and announcing the terminal at the proper time.

A typical performance may be represented as follows:

Prof. Cee: "After all, if we did not have the stories of the resurrection, we would have nothing in Christ's life worth studying."

Mr. Mee: "I don't know about that. The life of Christ would still remain, and after all, that is enough to save men—Christ showed the world how to win against wrong, how to find God, how to know him as a personal friend and as a power for righteousness. Perhaps if we had just the teaching of the spiritual resurrection without the physical appearances, it would make faith less toilsome."

Rev. Bee (well heated to the boiling point): "This statement denies the atonement. Not Christ's life but his death saves us. Your assertion is the rankest heresy that could possibly be uttered." (A tensy of atmosphere is apparent and, conveniently enough, it is time to adjourn.)

Or again:

Mr. Dee: "I don't understand how God could ever command us not to kill and then tell the Jews to 'smite Amalek, and utterly destroy all that they have, and spare not, but

slay both man, and woman, and infant, and suckling.' Will some one in the class please explain?"

Rev. Bee: "God is so much wiser than we are that it does not behoove us to question his justice. In his infinite wisdom he probably knew that the Amalekites were destined to grow up a wicked people and might better be killed."

Mr. Mee: "Is it not possible that the Jews misunderstood or misinterpreted God's will? My suggestion in cases like this is that we try to square the attitude of God, as expressed by the Jews, with the spirit of Jesus. If the two do not fit together, and a choice must be made, we are always sure that Jesus' picture of God is right."

Mr. Hee: "Can it not be said that the old testament is the history of the Jewish race, and the new testament the reliable revelation for the Christian?"

Mr. Mee: "That seems quite reasonable. The old testament is a record of the Jews' search for God, with all their errors frankly included."

Rev. Bee (evidently quite in earnest): "How do you reconcile your views of the Bible with your position as a minister? If you feel at liberty to reject anything that you cannot reconcile with Christ, in reading the old testament, how can you keep the book on your pulpit, and call it sacred? You are standing on dangerous ground when you begin to censor holy writ."

Mr. Mee: "The Bible is sacred to me because it contains the record of man's search for and discovery of God. It contains the record of Jesus' sinless life, his redemptive power, his marvelous kingship over the spiritual dominions of man. It seems to me that you are standing on dangerous ground when you begin to read the Bible without intelligent discrimination."

Prof. Cee: "But, Mr. Mee, how can you possibly set up a standard for God? Do you believe in evolution? Were the Jews not in the barbarous stage, and is it not possible that they could understand only the language of force, as in the case of the Amalekites and other bordering tribes? Perhaps God in his absolute wisdom knew that these seemingly cruel methods were the only possible approach to man at this time. Again, I say, we have no right to establish a standard for God's actions."

Mr. Mee: "I am not establishing a standard; I am accepting Jesus' standard for God, and preferring that to the old testament misinterpretation. I refuse to worship a God with a standard of conduct lower than mine. I think love would have worked in that day as well as in this. Otherwise, we would recommend that the missionaries to Borneo tribes adopt 'God's methods' as pictured in these early accounts."

Prof. Cee (now ashen white): "I have held my tongue long enough. For several weeks it has become almost intolerable. I have studied English Lutheran theology, and have found none of these new ideas or 'isms' in all my perusals of the standard works. The reliable theologians tell us that there are three separate persons in the trinity: the Father, the Son, and Holy Spirit. If these are separate, why is it necessary to square the old testament God with Jesus' spirit? God was acting in his own right and with his absolute power, and we have no right to set up any standard whatever for his ethics. I have passed the limits of my tolerance! You reject the Bible and condemn God!"

Mr. Fee: "Mr. Mee does not reject the Bible; he rejects a certain interpretation of the Bible."

Prof. Cee (with determination): "No, he rejects the Bible."

Mr. Mee: "What about Jesus' rejection of old testament divorce laws, revenge ethics, and the like in the fifth chapter of Matthew?"

It looked hopeless. The union men's Bible class, instead of fostering tolerance, had by this time fanned the latent fundamentalist-liberal coals into white flame. Rev. Bee had once written an article to the effect that he hoped the union Bible class would finally result in a movement toward a union church. But now a union church had become an absurdity. Prof. Cee and Rev. Bee believe in a literal hell. Yet a literal hell would be heaven to them compared to the torture of listening to sermons by Mr. Mee.

But lo, the impossible! On a certain Sunday the verse came up for discussion, "We must obey God rather than man." The talk drifted into the question of the conscientious objector to war. Alignments changed. Mr. Mee and the Rev. Bee defended the conscientious objector. Prof. Cee and Mr. Hee defended the government. Prof. Kee and a college student stood with the pacifists. A visitor in the class, a Baptist pastor, chimed in with the stirring statement, "If we have any American blood in us, we will support the government." This precipitated the question as to whether it was a matter of American blood or of Christian blood. Mr. Hee, the judge, argued that the government had a right to the unquestioning allegiance of every citizen during war. He declared that if he had been a German he would have considered it his duty to fight. He sentences men to be hanged, he said, because the law provides that penalty. He is conscientiously opposed to capital punishment. Not he but the "law" is guilty of murder, he asserted. Likewise, during war time, not the soldier, but the "government" was responsible for baby-starving and town-bombing. The Rev. Bee here declared his approval of capital punishment. He had an old testament verse to support him; I forget which.

But the most thrilling thing of all was to hear the Rev. Bee attack war. He used the same adroit skill in Bible verse manipulation and in circuitous argument that he used in justifying the fundamentalist viewpoint! When Mr. Dee had once asked why God talked in miraculous ways in centuries gone by, and has now evidently severed communication with man, the Rev. Bee had replied: "God is like a father. He must treat his children according to their moods. In another thousand years God might decide to use

miracles again in dealing with mankind." Now, the Rev. Bee took care of the old testament wars by averring that they were defensible because in those days the Jews were always right and their enemies always wrong! Today, it is no longer a case of angels against demons. Therefore, pacifism is not inconsistent with the old testament!

A fundamentalist and a liberal had actually formed a coalition. The liberal felt his heart strangely warmed within him as he heard the Rev. Bee affirm with great passion, "The time has come when, as Christians, we must recognize a higher ideal than nationalism." The incident proved that if you get a conservative excited about a social problem, and link it to Christian idealism, he will manage somehow to shuffle the Bible verses until his position is tenable. Are we too sanguine to suppose that this may some day be done on a scale large enough to force doctrinal issues to the background, and applied Christianity to the front?

VERSE

Questions

(In Chicago, June 1926)

IS THIS a tribute to the Nazarene,
Beloved of children, brother of the poor,
The peasant teacher turned from door to door;
Without a home save on God's friendly green?
This mitred pomp, these gilded lords of pride,
These surging peoples awed by thronging priests,
By old traditions, storied fasts and feasts—
Is this for Him who on a rude cross died?
How great His gain, who now commands such zeal,
Such loyalty, beyond His fairest thought!
In His high name what wonders have been wrought!
How proud His kingdom—this we see today!
If He were here—who walked a pilgrim way—
If He were here. . . .

THOMAS CURTIS CLARK.

"With Me in Paradise"

IF I had sat at supper with the Lord
And laid my head upon that saving breast
I might have turned and fled among the rest—
I might have been that one who left the board
To add the high priest's silver to his hoard.
Had our Redeemer stooped to wash my feet,
Would I have washed my neighbor's, clean and sweet,
Or thrice denied the Christ I had adored?

Long have I grieved that I was not Saint Paul
Who rode those seas and saw the tempest toss
The ships he sailed in when he heard the call
To preach the risen Christ and gain through loss.

To-night I envy most among them all
That thief who hung repentant on his cross.

ALEXANDER HARVEY.

The Book for the Week

Christ's View of the Kingdom of God

THE RELATION of the ethical to the apocalyptic elements in Christ's view of the kingdom of God has long been a vital problem of historical and theological criticism. On the one hand, there are those who follow Wellhausen in eliminating all apocalyptic elements as unhistorical in the mouth of Jesus. They assume that wherever such passages are found they are to be attributed to infiltrations from Jewish apocalyptic thought. On the other hand, we have Schweitzer's strong emphasis on the apocalyptic in Jesus' teachings, and an insistence that it alone can explain the significant attitudes and events of Jesus' life. A very illuminating little book has just appeared in America, *CHRIST'S VIEW OF THE KINGDOM OF GOD*, by Professor Manson of New College, Edinburgh (Doran, \$1.60), in which the two elements in the teachings of Jesus are regarded as two necessary and inevitable foci of religious thought. Professor Manson does not believe it right to assume that Jesus began with the apocalyptic view of the kingdom and then gradually gave it ethical content until it finally remained only as a shell, convenient to convey his ethical teachings to the Jews. He regards the apocalyptic elements of the gospel as more vital than that. Without it Jesus would not have been able to present his spiritual conception of the kingdom and his sense of intimacy with God. The reason the apocalyptic passages seem so strange to the modern and so incompatible with Jesus' ethics is because we regard them through the bias of our evolutionary conceptions. Jesus never had the advantage of

"smoking the opium pipe of evolution" to quote not the author but Dr. George Gordon. At least he did not have the easy optimism which has been the effect of evolutionary conceptions on so much religious thought. He realized that the kingdom must be established by human and moral action, but on the other hand he also saw the inadequacy of human resources for the task. Apocalyptic ideas as he found them in the thought life of his day were the natural vehicles of his faith in the cooperation of God and in the necessity as well as the possibility of this cooperation. Perhaps it could be said that there is an apocalyptic as well as an ethical note in Christ's view of the kingdom simply because there is in every authentic religion, and most of all in the Christian religion, a pessimistic and an optimistic element. The modern Christian would like very much to eliminate the pessimistic element and imagine himself sailing easily into the millenium. Jesus knew life better than this sort of modernist; he knew that there was a cross in the kingdom enterprise. His emphasis on the apocalyptic merely signifies that he also knew that the defeat of the cross was not final defeat. This book is free of theological jargon and shows the practical implications of an essentially theological problem so clearly that it ought to be good reading for laymen as well as ministers. Professor Manson's viewpoint is modern and scientific in every sense, but he has such a grasp of the essential religious problem that he has been able to give us a portrait of Jesus which will correct the judgment of those who have viewed too many portraits of Jesus as hardly more than a benign and genial leader of an ethical culture society.

REINHOLD NIEBUHR.

British Table Talk

London, June 8.

THIS WILL BE the last table talk which I shall be able to send for the next three months. The time seems to call for a survey of the national situation, but such a survey it is hard, if not impossible, to attempt. The political weather is still unsettled. The coal struggle is still being waged with doggedness; the "slogan" is repeated daily by Mr. Cook; but there are signs—small as yet—that the rank and file of the miners are growing impatient. To-

On Leaving England For Three Months

day there is an informal conference between the owners and miners' leaders, but on the eve of it Mr. Cook announces that there must be no reduction in wages and no increase in hours. Many voices not unfriendly to the miners, have pleaded with them not to let their lot suffer through their failure to suggest a practical way of working the pits now. The dean of Worcester, Dr. Moore Ede, a lifelong friend of labor, pleads with the miners to consider what it is they can hope to gain by continuing the struggle. He appeals to them to accept the "Samuel" terms, which the trades' unions council advised them to accept. The struggle is inflicting untold misery, not only on the wives and children of miners, but upon the wives and children of shipyard workers, railwaymen and others. Now that it is fairly clear—as many of us knew would happen—that there will be no effective support from labor in Europe, the end of the struggle must soon be in sight.

The Liberal Party

The liberal members of parliament met last week to consider the situation brought about by the open rupture between Lord Oxford and Mr. Lloyd George. No report was published, but I believe the members showed plainly that they had lost patience with their leaders and were not disposed to stand these unbecoming quarrels. They are said to have told their leaders "to go to Jericho"; and if they did they are saying what many keen liberals everywhere are saying. After all, there are four millions of them, and in their ranks there must be able men enough even if the present leaders were to retire. Mr. Guedalla, a brilliant wit and keen liberal, has put the case for the average man in a scathing article. He points out that when the general strike broke down there was a priceless opportunity for the liberals to lead the vast multitude of voters, who will not have direct action at any price, but will have pressing industrial concerns, such as the coal trade, treated boldly and constructively. The liberals were in the field with their "coal and power." They had a great chance, and they used it to fire letters at each other in the press. Mr. Lloyd George spoke at Manchester last Saturday. It was a fighting speech. He does not mean to be driven out of the liberal party; with characteristic skill he quoted words which had been addressed to him *before the quarrel* by those who say now that he has been intolerable for years. Before, they were inviting him to meetings, moving votes of thanks to him and in general

treating him with admiration. But now—he is intolerable! There was a king once—the story can be found in Frank Stockton—whose kingdom never went well; he dismissed vizier after vizier, but things were no better. Then, he went away for a year and on his return found the city prosperous and its citizens contented.

* * *

The Rev. F. W. Newland

Yesterday the Rev. F. W. Newland was welcomed to the chair of the Congregational union at its postponed meetings. The honor is one which has been richly deserved. Mr. Newland is an Oxford man, a contemporary, I believe, of Dr. Horton. His life as a minister has been given to the poor. Into Canning town, where he began his ministry, he invited Mansfield college students to come for visits in order that they might see the needs of one of the poorest districts in London. Out of these visits sprang Mansfield House, one of the first of the university settlements. For eleven years he worked in the east end; then for a short time he ministered at Grimsby; when the Congregational union of London began its central mission in Pentonville road, Mr. Newland was called to be its head. For twenty-five years he has labored there with a patience and a love, which have won for him the reverence of all Congregationalists. He is a first-class organizer, a good speaker; his perfect Christian courtesy charms all who meet him, from the queen, who has often visited his mission and worked gifts for it with her own hands, to the humblest dweller by the "Angel" in Blington. One memory of him remains with me: I heard him preach on the very morning during the war on which he had learned of his boy's death at the front. A fortitude like that has its springs in a deep and experimental faith.

* * *

"Heroes of Smokover"

Whatever books are left unread, the wise man will always read Dr. L. P. Jacks. His latest book, "Heroes of Smokover," is the most refreshing book I have read for a long time. Needless to say, its satire is never bitter, and is all the more effective because there is in Dr. Jacks a real affection for particular human beings. There is more wisdom upon the social order in Dr. Jacks than in many ponderous economists. He insists always upon thinking things out, not in abstractions, but as they are revealed in definite human lives. He pokes much fun at those who are always dealing with "problems." If he wishes to deal with labor or Catholicism, or education, he does not treat them as abstractions; he has a labor leader, Harold Smith, and a successful physician, and Jesuit fathers—all of them drawn with a light touch. Somehow the book, in spite of its satire, leaves the reader with hope and even an exhilaration of spirit. Which city is the model for Smokover is uncertain. Manchester says it is Birmingham; Birmingham says it is Manchester. Probably it is both. Here is a cutting from Dr. Jacks, not from his book but from a recent address: "To get to heaven was one thing, but to stay there was quite another thing. If they would stay in heaven they must obey heaven's laws, and they were more exacting than earthly laws. They put you on your mettle, and called upon you to play the man, not the fool. Unless you were going to obey heaven's laws your stay there would be a brief one. It was a mistake to suppose that Utopia would be laid on like gas and water. Without heroes to defend it, martyrs to suffer for it, brave men and women to bear its burdens, the kingdom of heaven would finish in a night."

* * *

And So Forth

The jubilee of the Bach choir, postponed because of the strike, will be celebrated this week. It owed much in its first days to the great singer Jenny Lind and her husband. It is a salutary thing to remember that as long ago as 1876 there were those who saw the glory of Bach and anticipated the judgment of the musical world of today. . . . The Australian cricketers are meeting with a stout resistance. One bowler last week found his way to their weak spots; but the first test-match has not yet

been played. . . . The Derby was run once more upon a very wet day. For the third year in succession those of us who do not go to the race have decidedly had the best of it. Of course the favorite did not win; it seldom does. Of course the papers were interested in reporting who were the winners of certain big sweepstakes. Meanwhile, the chancellor of the exchequer has received deputations from the free churches, and from the racing interests, protesting against his proposed tax on betting. The new legislation will throw into relief the hypocritical distinction now made between credit-betting and street-betting—that is, between the betting habits of the rich and of the poor. It is fairly certain that if the present proposals are carried, any reformers who wish to deal with the curse of gambling will have their hands tied. . . . Sir James Cantlie is among those who have died. He was a great physician, but he will be remembered by many chiefly as the friend of Sun Yat-sen. In the romantic days when Sun was planning revolution, and was arrested in the Chinese embassy in London, it was Dr. Cantlie who set him free.

EDWARD SHILLITO.

CORRESPONDENCE

Community Churches Not a Denomination

EDITOR THE CHRISTIAN CENTURY:

SIR: The criticism of the community church movement in the correspondence columns of *The Christian Century* of June 17, written by Rev. Edwin C. Gillette, a Congregational minister residing in Jacksonville, Fla., has been called to my attention. Without wishing to be controversial, I would like to suggest that this criticism rests on a wrong understanding of fact. The community churches of America have never held a conference and probably never will. A group of laymen and ministers belonging to such churches, together with a number of people whose only affiliation is with some kind of denominational church, met at Columbus, Ohio, in conference. This same kind of group has met a number of times before.

It would be a very delightful way of disposing of the community church movement to call it a new denomination. However, we must wrestle with these facts:

Practically every minister of one of these churches is in good standing in one of the evangelical denominations recognized by the federal council of churches.

Of the 1170 community churches on the list compiled by Rev. David R. Piper, about four hundred are federated churches which regularly send delegates to their constituent denominational bodies. Over three hundred are denominational churches with modified name, constitution and program which also connect organically with a denominational over-head. Nearly five hundred churches are independent, but few of these are isolated, in the sense of being non-cooperative with missions, organized Sunday school work and other modes of fellowship.

No missionary work is done independently by these churches since they are cooperating now with the established missionary enterprises. Where Mr. Gillette gets any facts with regard to the alleged missionary failure of community churches, I do not know. We claim to be the only agency in America that has made a national research of this question. I would be glad to supply Mr. Gillette with the facts so far as they have been gathered to date. Community churches are neither very much better nor very much worse than other churches in this regard. Their failure to organize their own missionary enterprises is of the essence of their position, and helps prove their non-denominational position.

The federal council of churches, after investigating the community church workers is listing it in their new year-book un-

der service agencies rather than as a separate religious body. Is there any other authoritative voice on what constitutes a denomination than that of the federal council of churches?

Mr. Gillette's proposal that the Congregational denomination shall be the community church movement in America was preceded by a suggestion of the same kind by a Disciple, a Christian (of the denomination carrying that name), and a Presbyterian. Under certain circumstances a denominational church may serve as a community church, as we gladly admit. We would remind Mr. Gillette, however, that the Congregationalists have had three hundred years to become the community church movement of America, and are rather tardy in accomplishing their task.

The community church workers, of which organization I am executive secretary, has no pet solution for the problem. Any kind of church that will unite all the Christians of a community in Christian worship, fellowship and community service is so great an improvement over the Kilkenny cat struggle of denominations in villages that we gladly give it our blessing. If anybody sees denominationalism in such an attitude, I can only say that he has a most vivid capacity for seeing things.

Park Ridge, Ill.

O. F. JORDAN.

Executive Secretary, Community Church Workers.

The Methodists in Scandinavia

EDITOR THE CHRISTIAN CENTURY:

SIR: I have read in your excellent periodical a letter written by a good but mistaken Presbyterian brother who seems greatly wrought up over the success of Scandinavian Methodism. He seems to think that a Scandinavian has no right to belong to anything but the state church,—a church that has outlived its usefulness. His first mistake is in assuming that the Methodist Episcopal church is an American church. It is not a national church, but a church truly catholic and universal. Secondly, he speaks of Bishop Anton Bast as an American bishop. The bishop is a native Dane and all the clergy under his supervision are native Scandinavians. How can natives of the land preaching the unsearchable riches of Christ to their own countrymen be called missionaries?

Furthermore, the Methodist Episcopal church did not plan or establish these churches. They were formed by Scandinavians who were converted in America and returned to their own countries to preach a vital living faith. Great numbers flocked to hear them. Later, a period of persecution set in, and many of the preachers were fined and imprisoned at the instigation of the state church. The state churches of the Scandinavian kingdoms are staunch supporters of monarchy and have opposed practically every measure of social reform. Perhaps it would not be such a dreadful thing if the Methodists should convert his grace the most reverend Archbishop Soderblom of Upsala, especially when we think of the attitude of the state church toward prohibition. Let me inform my Presbyterian brother that many of my countrymen at home have found a spiritual satisfaction in Methodism that was lacking in the cold and formal state church. They rejoice in the fact that they are members of a world-wide church, and they rise up to bless their brethren across the sea.

San Francisco, Cal.

C. J. HEDSTROM.

A Union Communion Service

EDITOR THE CHRISTIAN CENTURY:

SIR: I wish to make a suggestion which, it seems to me, will emphasize that elemental unity already existing among the churches. The suggestion is this: that on the Lord's day nearest the next Armistice day every protestant church in the United States observe the communion service. In communities where feasible, hold a union communion service; where such an arrangement not acceptable, let each church be free to follow its own custom. If you think that such a nation-wide observance of the Lord's supper

would hasten the unity for which he prayed, will you not seek to bring the matter to the attention of denominational leaders?

El Paso, Ill.

R. L. BESHES.

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Moses, the Educated

ONE glorious forenoon I made my way to the church of St. Peter in Chains, in Rome, not to see the chains, but to see Angelo's statue of Moses. Long and eagerly I studied it. How majestic it is; how powerful—the two horns on the head, I was told, represented power. Moses is one of the dominating personalities in three religions, Jewish, Christian, Mohammedan; thus he is one of the outstanding men of all history. How do you account for such a man? Eugenics, first of all. You need not tell me that all men are born equal—they most certainly are not. Do you not know hundreds of poor, handicapped children, mere bundles of defects? Weak, limited, diseased—it is terrible but it is true. And then along comes some Moses in whom the combination is just right. Moses was favored; he had all the charms, all the powers. In him the elements were so mixed that all people were compelled to call him a man. The breeder of the finest Hampshire sheep in the world says that you can never tell just when the favored sheep will appear; all you can do is to provide the best available stock and the best possible environment and then the superior sheep will probably appear sooner or later. Moses had good blood; he had excellent environment; he proved to be superior. He was one in a million. I have just returned from a visit to the Bluegrass region of Kentucky. I visited some of the best stock-farms. I saw some of the best horses. I felt enthusiasm for "Man-of-War" and "Bubbling Over." No expense is spared to breed and train these valuable horses. Experts deal with them in the best possible situations. It is not enough to have good blood in your veins, you must be trained. You can feed and water a horse, but that horse also must toil terribly. Out there on the track he must show the stuff that is in him; he must put forth his very best. Before the Derby that horse must undergo a severe training that cultivates all his latent ability. He must have spirit. "Pompey" failed, his jockey said, "because he wouldn't respond." How human that is. I know a lot of well-bred people who won't "respond." The race is not for such. Moses had the good blood and he responded—there is the entire story. Given eugenics and excellent discipline and the result follows logically and certainly. God is sending the choice souls; is the church training them? The weakest element of modern church-life, in my judgment, is the Sunday-school. In only rare cases is it worthy of the name of school. Lacking clear-cut programs, lacking trained teachers, lacking leaders of the right sort, how can the so-called Sunday-school merit approval? Too often we have only inspired mobs. A well-intentioned throng is not a school. The Master of Balliol lectured to us for an hour, in the garden of Wadham college, Oxford, contrasting the English and American ideals of education. He said that in America we run to numbers; we fill a lecture-hall with pupils and then talk

at them. This is quantity production—like our quantity production in murders. At Oxford from twelve to twenty men associate with a don and slowly but surely acquire culture, the power to think and the poise of gentlemen. The real work of the Sunday-school is done when a conscientious and trained teacher closes the door of his or her class room for half an hour, at least, and impresses himself, or herself, upon the pupil. Give me real teachers and I will trust the results.

Moses spent two-thirds of his life getting ready to produce. That is worth noticing. Jesus prepared for thirty years and worked for three. Paul spent long months in silence before he stepped into the arena. We must insist upon educated teachers and preachers. All over this land children and adults are taught a lot of stuff both in Sunday-school and pulpit which, as Artemus Ward put it, "ain't so." He said, "I would rather not believe so much than to believe so much that ain't so." The pupil must unlearn in high school and college nearly all that has been taught him in the church. Childish ideas of the creation, of the flood, of hell, of heaven, of the bible, of salvation, of religious duties are put into his head by miserable teachers who do not realize the seriousness of what they are doing. This may be partially excused in volunteer teachers, but it is wholly inexcusable in preachers. Men, with less than a modern high school education, should not be dogmatic about science. Better one trained preacher in a community than ten uneducated enthusiasts, who stress the wrong things.

Moses, with all his talents, was trained in all the learning of the Egyptians. Doubtless this included philosophy, medicine, mathematics, astronomy as well as theology. Years of education, years of silence, and then he stepped out a man of pronounced convictions and of powerful loyalties. Nor shall we forget what his mother drilled into his boyish mind—that gave direction to the curve of his life.

JOHN R. EWERS.

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Contributors to This Issue

CHARLES M. SHELDON, contributing editor to the Christian Herald; minister emeritus Central Congregational church, Topeka, Kan.; author, "In His Steps," and many other books and magazine articles.

EDWARD SHILLITO, minister Buckhurst Hill Congregational church, Essex, England; British correspondent of The Christian Century; author, "Life and Work," and many other books. Mr. Shillito is at present in this country, where he is preaching in many cities. He is one of the twenty-five distinguished British preachers who are contributing sermons to The Christian Century during the present year. This is the twelfth sermon in the series.

CARL KNUDSEN, Methodist minister, Dillon, Mont.

NEWS of the CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Mexico Changes Ruling on Episcopal Clergyman

With all its intention to enforce the laws concerning religion, the government of Mexico is evidently anxious to make adjustments wherever possible in order to avoid complications. Thus, permission has just been given Dean H. Dobson Peacock, of Mexico City, to officiate at church services, provided that these are held privately. The deportation of Dean Dobson had previously been ordered, but an appeal was taken on the ground that his ministrations were to members of the British and American colonies in the Mexican capital, rather than to Mexicans. Public services have accordingly been resumed in the Episcopal cathedral in Mexico City, being conducted by lay readers, while Dean Dobson celebrates the holy communion in his own residence.

Says Germany Has Live Peace Movement

Miss Martha Steinitz is quoted in the Quaker press as giving high praise to the power of the peace movement now under way in Germany. "To my knowledge," says Miss Steinitz, "there is no country in the world today where the peace movement is more alive than in Germany. The German peace movement, which before the war was confined to a few hundreds of intellectuals in one or two peace organizations, has, since the war, become a mass movement. Twenty-one different peace organizations are linked up in the Deutsche Friedenkartell, Berlin, the biggest of which, the German Peace society, has now about 45,000 members. It stands for the immediate abolition of the German army, for total universal disarmament, for an all-embracing league of nations, and is politically very active. It has several hundreds of local groups all over the country. Also the other organizations are well spread over the country."

Missouri Synod Holds Triennial Meeting

The triennial convention of the Missouri synod of the Lutheran church recently brought more than 1,000 delegates from different parts of the world to St. Louis. The Missouri synod derives its name from the place of its birth, since it was first organized in Perry county, Missouri, in 1838. It is one of the largest and most conservative Lutheran bodies in this country.

Danish Preacher Sues Methodists

Although Bishop Anton Bast is serving his jail sentence in Copenhagen, it is evident that the Methodists of Scandinavia are not yet through with their difficulties in Denmark. Rev. John P. Ingerslev, whose protests against Bishop Bast's administration started all the trouble, has brought suit against the church. Mr. Ingerslev was transferred from the United States to the pastorate of the Jerusalem church, Copenhagen, when Dr. Bast, former pastor, was made bishop. It was

while pastor of the church that Mr. Ingerslev made his first charges against the bishop. These resulted in his trial for unbecoming conduct, and his dismissal from the Methodist ministry. Mr. Ingerslev now sues the Methodist church for \$6,300 moving expenses in coming from the United States to Denmark, and \$26,000 for personal damages suffered by his expulsion from the ministry.

Boston Teacher Elected for West Virginia College

Dr. Homer E. Wark, professor of missions in Boston university, has been elected president of West Virginia Wesleyan college at Buckhannon, W. Va. Dr. Wark has held several pastorates in Kansas, as well as one in an English-speaking church in Calcutta, India. At West Virginia Wesleyan he succeeds Dr. E. G. Cutshall, now president of the Iliff school of theology, Denver, Col.

Episcopal Brotherhood Must Support Itself

The national council of the Episcopal church has informed the brotherhood of St. Andrew that its appropriation has been reduced by \$20,000 for the present year, and that after 1926 it will have to support itself. The brotherhood has sought to have the decision changed, but the council says that it must economize somewhere, and that a men's organization looks like a good place to begin.

Dean Inge Chastises Churchmen Who Supported Strikers

Dean Inge thinks that the leaders of the church of England made a spectacle of themselves by their apparent sympathy with the workers during Britain's recent general strike. He calls the strike "attempted social revolution," and declares it to have been a "criminal conspiracy" which was "fully hatched a year ago." Writing in the Church of England Newspaper, the dean says: "It is humiliating to churchmen that while Cardinal Bourne saw the issue clearly, and issued a manly and straightforward order to all Catholics to support the lawful authorities, our prelates published only flabby and feeble exhortations to compromise—while the nation was at death-grips with a mad dog. I cannot count the number of men who have declared that they are seriously considering the question of joining the church of Rome in consequence of this illuminating and melancholy contrast. Nothing in our time has done so much injury to the church of England."

Temperance Leaders Against Liquor Law Referendums

A conference recently held of leaders in various dry organizations quoted the report of the judiciary committee of the senate as against the holding of referendums on the liquor issue, and called on supporters of prohibition to center their attention on the election of dry candidates. Among those who participated in the conference were Bishop William F. McDowell, Dr. Clarence True Wilson, Mr.

Deets Pickett, Dr. Charles Scanlon, Mrs. Ella A. Boole, Mr. William S. Bennet, Dr. F. Scott McBride, Mr. Wayne B. Wheeler, Mr. Edwin C. Dinwiddie, Bishop James Cannon, Jr., Dr. Ernest H. Cherrington, Miss Cora Francis Stoddard, Canon William Sheafe Chase, Mr. Harry S. Warner, Mr. R. H. Rolofson, and Dr. D. Leigh Colvin.

Try Movie Truck as Evangelizing Agent

Under the auspices of the Methodist Times, weekly published in London, a motor truck fitted with a daylight motion picture apparatus has been sent out for a summer's tour through England. The truck is in charge of Capt. Davis, a widely known evangelist, who is assisted by Mr. Graham Norwell, an electrician and lay preacher. Before the summer is over it is hoped to reach hundreds of the villages of England. A device known as a stentophone is carried for use when the crowds grow unusually large. Films of biblical scenes, and of plays with a clear moral point, will be used.

This Preacher Resigns Every Year

Dr. Bernard C. Clausen, pastor of the First Baptist church, Syracuse, N. Y., resigned at the quarterly business meeting of his church on June 9. Ordinarily, such an item, concerning a man and a pulpit of such prominence, would attract wide attention. But nobody seems to get much excited when Dr. Clausen resigns, for he does it every year. Then he leaves his people to talk over the situation in the church without his hampering presence, after which they unanimously invite him to remain for another year, or as long as he desires. It will be a long time before that annual program is varied.

Dr. Keyser Retires at Wittenberg

Dr. Leander S. Keyser has resigned his chair of Christian evidences at Wittenberg college, Lutheran institution at Springfield, O. This step has become necessary because of the heavy schedule of work which he is carrying in the Hamma divinity school, to which he will now give full time. Dr. Keyser will be succeeded at Wittenberg by Prof. Benjamin F. Pershing, who has been acting president of Thiel college, another Lutheran school.

United Presbyterians Report Missionary Advance

The triennial report of the foreign missionary society of the United Presbyterian church, recently issued, shows a remarkable advance now under way in Egypt. There are now 106 organized churches in that country, besides 231 preaching places. Fifty-five congregations are entirely self-supporting. The 17,320 members last year contributed \$109,036, equivalent to about \$6.50 per member. This amount paid over 90 per cent of the expenses of the church. In 1922 Abyssinia, which was first visited by United Presbyterian missionaries in 1919, was recognized as a

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separate mission field. Foundations are being laid. Three cities now are occupied as stations. Eight schools have over 200 pupils, and there are three hospitals. The estimated population of Abyssinia is 10,000,000, about half belonging to the Abyssinian church. Although the mission does not deem it best at present to organize separate churches, evangelistic services are vigorously conducted and in

the last three years 132 persons "have confessed a vital understanding of Jesus as Lord and Savior." In India, the report says, work among the Moslems is becoming slightly easier.

Prizes Awarded for Tract Writing

The American tract society announces that the awards for writing tracts, granted

Enforcing the Law in New Jersey

THE SENATORS from New Jersey are agreed that the prohibition law cannot be enforced. The Rev. John B. Adams, a Methodist minister who was dismissed from the prohibition force for overzealousness, is agreed that the law cannot be enforced—as long as the method of enforcement remains what it now is. Mr. Adams has told Ernest W. Mandeville, a writer for the Outlook, what the job of being an enforcement agent in New Jersey is like, and when Mr. Mandeville gets through with it, the wonder on the reader's part is that conditions are no worse than they are.

TRIPS TO NEWARK

Mr. Adams became very active in stopping the rum flow in Atlantic City and other south New Jersey towns. "Whenever a boatload of liquor was to land and I was at the shore," declared Mr. Adams, "I'd get a phone call from the head office to report in Newark. Sometimes I'd be off on an investigation, and wouldn't get home until one or two in the morning. There I'd find a message, and would go right on through to Newark, getting there as the office opened. It was most discouraging to find upon arrival that there was nothing for me to do there. In the company of eight or ten other agents I'd sit around for days doing nothing. In order to obey the order I would have to postpone several hearings that I had up in court, and when I'd get back to the coast I would meet some of my rum-running friends, who would say something like this, 'Well, Doc, we slipped several in on you while you were away.'

"It was quite evident that these calls came in only for the purpose of getting me away.

"Of course, the bootleggers in Atlantic City knew me and I knew them," continued Mr. Adams. "I had been making it pretty hot for them. First they tried to buy me off. I was offered several rolls of bills, each one totaling over \$1,000. When this means failed, the representatives of the bootleg ring came to me and said: 'Doc, we've got to get rid of you. We appreciate the fact that you are honest and that you are trying to do your job, but you are ruining our business, and we've got to get rid of you. We are going to have a meeting with the higher-ups, and you'll soon be gone.'

"I told them to go ahead and that I would continue to do my duty as long as I was on the force.

"A few days later I met the same men. This time they said: 'Well, Doc, goodbye; we've had a meeting with the big boss, and he has promised to get you through the director.'

"One of the heads of the field agents was especially commissioned to get something on me. He boasted openly, 'By God, I will get the Doc!' You see, I was particularly troublesome to certain people because I was not only treading on the toes of their friends and making arrests that broke over the lines of protection, but I was also watching carefully and getting very close to suspicious actions on the part of some of the prominent local and state officials.

"A clerk was assigned to go over my expense account from the very first day I entered the service. Every few days she would tell me: 'I haven't found a thing on you yet. I hate to be doing this, Mr. Adams. I consider it an outrage.'

"Then came the next move in the game. I got a notice at home one night to go immediately to the Market street ferry in Camden, where I'd be joined by another agent, and where we were to stop every truck and look for beer. I went immediately, but was not joined by any other agent. After spending some time there, stopping the trucks, as directed, I was told by one of the local police, 'Say, Doc, what are you after?' When I told him, he said: 'You won't find a keg here. You've got the wrong steer. They've been tipped off. But if you want to get beer trucks, go up to the turnpike at the fork of the road, and you'll get all you want.' I did so, and in fifteen minutes I seized two big trucks carrying from thirty to fifty barrels each of high powered beer. But it seems that this was New Jersey beer, and that I had made a terrible *four pas*, for the authorities did not wish these trucks to be seized. What they were after, if anything, was the Pennsylvania beer. While I was taking these trucks in another agent called me up, saying, 'Did you get a telegram from Newark?' I said, 'No.' 'Well, don't touch that beer. My God, don't you know that is New Jersey beer? You had better go right home and get your telegram, and then get back to Newark.'

"DISOBEDIENCE"

"When I got back to Newark, the boss would not speak to me for several hours. Finally I was asked, 'Where were you at such and such an hour?' I replied that I was at the crossroads of the turnpike. 'Well, where did your orders say that you should be?' 'At the Market street ferry,' I admitted, but explained that I was under the impression that he wanted me to get beer trucks.

"This was afterwards held against me as disobedience of orders and was given as one of the reasons for my dismissal from the service."

annually from the Ward fund, have this year been granted as follows: 1st prize, \$100 and gold medal, to Rev. Edgar Whitaker Work, Riverdale, N. Y., for the tract, "Does God Care?"; second, \$50, to Rev. George N. Luccock, Wooster, O., for the tract, "It Is Worth While to Pray"; third, \$25, to Rev. Cleland B. McAfee, Chicago, for the tract, "Christ Wants You." The list suggests that Presbyterians make good tract writers.

Church Rewards Sexton for Faithful Half-Century

Celebrations of long pastorates are not unusual, but the First Congregational church of Marlborough, Mass., recently had a festival such as few churches hold when it marked the completion of fifty years of service by its sexton. Mr. Edward A. Brown, who has been caring for the Marlborough church for a half-century, was made the guest of honor at a church dinner, and was presented by the congregation with a purse of gold.

Southern Theologian Dies at Richmond

Dr. W. W. Moore, one of the best known leaders of the southern Presbyterian church, died at his home in Richmond, Va., on June 14. Dr. Moore had been president of Union theological seminary in that city for 22 years, and a member of the seminary faculty for 43.

Bishop Brent Approaches 25th Anniversary

Impossible as it will seem, it is announced that Bishop Charles H. Brent, of the Episcopal diocese of western New York, will celebrate the 25th anniversary of his consecration in December of the present year. The diocese plans to raise an endowment for its episcopate to commemorate the event.

Methodists Dedicate New Missouri College

The first building on the campus of Ozark Wesleyan college was dedicated by Bishop George R. Grose, Methodist bishop of Peking, China, during the recent commencement season. Ozark Wesleyan is a new institution which the Methodists of Missouri are building to replace several institutions of the past. It is located at Carthage, and is said to have made remarkable progress during its opening months under the administration of Dr. William Wirt King.

Florida Baptists Plan Winter Assembly

Two laymen have given the southern Baptists 150 acres of land at Umatilla, Fla. It is now planned to raise \$75,000 in the nearby territory and erect buildings for a winter assembly which will draw attendants from all over the south. The property will be under the control of the educational board of the denomination.

Elect Dr. Erdman to Head Presbyterian Board

Dr. Charles R. Erdman has been elected president of the board of foreign missions of the Presbyterian church. Dr. Erdman succeeds the late Dr. J. C. R. Ewing, who held the office only a brief time, following his return from a long period of service in India. Dr. Erdman is a professor in

Princeton theological seminary, and was moderator of the general assembly of his church in 1925.

Youth Leader Sails For World Tour

Accompanied by his wife, Rev. Stanley High sailed recently from New York for Europe. From England Mr. High will go to Africa and from that continent to Asia. He expects to be absent from the United States about a year gathering material for a book on the present status of missionary work. Mr. High, who has been prominent as the presiding officer of several of the so-called youth conferences during the last few years, is making this trip under the auspices of the Methodist board of foreign missions of which he is an assistant secretary.

Wabash Elects New President

Wabash college, Presbyterian institution at Crawfordsville, Ind., has elected Prof. L. B. Hopkins of Northwestern university as president. Prof. Hopkins has been director of the personnel division at Northwestern. At the Indiana school he will succeed Dr. G. L. MacIntosh, who resigns on account of ill health after twenty years of service.

Untouchable Still an Issue in India

The Indian Social Reformer of Bombay reports that a sensation has been caused in Jambusar by the election of an untouchable to the municipal council. Four Hindu members of the council have already resigned, while the rest have promised not to touch the untouchable member

and to bathe if ever that unhappy contingency should befall them. It would be hard to select a single incident which contains more of the essence of the problem which India is now confronting as she seeks self-government.

Meadville Seminary Plant Sold

In preparation for its removal to Chicago the grounds and buildings of the Meadville theological school, Meadville, Pa., have been sold. Two additional buildings adjoining those previously purchased have been secured in Chicago. The new campus of the school is thus fixed at the corner of Woodlawn avenue and 57th street. This puts the Unitarian school in the very midst of an unusual theological center growing up around the University of Chicago. This now includes the divinity school of the university, the Chicago theological seminary, the Disciples divinity house and the Meadville school.

Seek to Save Walls Of Trinity

Famous Trinity church, New York city, is undergoing unusual treatment in order to save its walls from disintegration. The church, which stands at the head of Wall street, is built of brown sandstone which is porous and absorbs considerable moisture. When this freezes it results in a crumbling and flaking of the surface. The treatment being given the church in order to preserve it consists of subjecting the stone to an electric air blast which heats it to a temperature of 250 degrees fahrenheit, after which melted paraffin is poured

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in. The absorption of this makes the walls rain or snow proof. A similar treatment several years ago was used to safeguard the obelisk in Central park, New York city.

Translate Episcopal Service Into Arabic

A sense of the cosmopolitan character of America can be derived from a news item from Detroit to the effect that the Rev. H. H. Spoer of that city has translated the communion service of the Episcopal church into Arabic for the use of the communicants in the parish of Christ church.

Seminary Will Exchange Scholars With Germany

Hartford theological seminary announces the establishment of two exchange scholarships. One of these will permit a member of the Hartford student body to do graduate work in the University of Berlin and the other at Halle.

Methodists Use Catholic Hall To Help Presbyterians

A class in the Sunday school of the First Methodist church of Norwood, a suburb of Cincinnati, recently planned to give an entertainment for the benefit of the Pilgrim Presbyterian church of Mt. Adams, another suburb. Needing a large hall in which to hold the entertainment, the neighboring Roman Catholic church offered its auditorium, which was used.

Says God Used Tongue Familiar to Paul

Dr. Henry Sloane Coffin, president of Union theological seminary, recently preached at the Madison avenue Presbyterian church, New York city, on the verse in Paul's defense before Agrippa in which the apostle states that the voice he heard on the road to Damascus spoke in Hebrew. Dr. Coffin said that while some had claimed that this proved that Hebrew was the language of heaven, it rather proved that when God spoke to man he used the language of their homes and religion and of their education. "The Lord," said Dr. Coffin, "when he speaks to those he has chosen for his work uses the same language that has formed their soul and mind. Today, when the problem is similar to that which confronted Paul, when the religion of the fathers must be adapted to the aspirations of the human race, the Lord speaks to the elect not only in the language of their traditions, homes, but also of their intelligence."

Presbyterians Offer College Education for \$110 a Year

Figures gathered by the board of Christian education of the Presbyterian church show that a year's instruction at one institution under the control of that denomination can be obtained for \$110. The school in question is Blackburn college, at Carlinville, Ill., and the figure quoted includes tuition, board, lodging and all fees. Park college, Parkville, Mo., runs a close second with a minimum of \$140 a year. Students work three hours each day in the self-help department to make this low rate possible. The other 56 colleges of the denomination range upward in expense with Lafayette college, Easton, Pa., and Lake Forest college, Lake For-

est, Ill., standing at the top with a minimum required of \$750 a year.

Bishop of London Wants Tennis Games

Reference was made recently in these columns to the strenuous schedule arranged for the bishop of London during his forthcoming tour of this country. Now the Episcopal press reports that the bishop is looking for athletic exercises of a sort which will keep him in trim. A letter has been received in which the bishop says, "You might also arrange for me to play tennis, squash rackets, or golf with some of the students, as I am still playing all of these pretty well." Bishop Ingram is 68 years old.

Announce Preachers for University Quarter

The University of Chicago announces that the preachers during its summer quarter will be: June 27, Dean Shailer Mathews; July 4, Prof. Theodore G. Soares; July 11, Prof. Herbert L. Willett; July 18, Dr. Robert Freeman, Pasadena, Cal.; July 25, Prof. Archibald Main, Glasgow, Scotland; Aug. 1, Dr. Josiah Sibley, Pasadena, Cal.; Aug. 8, Dr. Preston Bradley, Chicago; Aug. 15, Prof. Daniel Evans, Cambridge, Mass.; Aug. 22, Prof. Gerald Birney Smith; Aug. 29, President Ozora S. Davis.

List Community Churches Of America

The April number of the Community Churchman states that there are now 1170 recognized community churches in this country. Of these 966 are in villages with a population of 2,500 or less, and only 107 are in cities with a population of more than 2,500. This tends to bear out the claim frequently made by those interested in the community church movement that it will be of particular value in small towns which are not able to bear the costs of the competing denominationalism.

Episcopalians Plan New Diocese

The gift of an endowment fund by Mrs. Mary E. Dulany of Eau Claire, Wis., makes possible the establishment of a new Episcopal diocese in northwestern Wisconsin. The project must be approved by the annual council of the diocese of Milwaukee and by the general council of the church. The new diocese will include what is at present known as the convocation of La Crosse.

Declines Call to New York Church

Dr. Charles Clingman, rector of the Episcopal Church of the Advent, Birmingham, Ala., has declined the call extended to him to become rector of St. Thomas's church, New York city. Declining calls to prominent metropolitan pulpits seems to be a growing habit.

Says Theological Debates Need a Sense of Humor

In his sermon before the Presbyterian general assembly, Dr. Charles R. Erdman, retiring moderator, declared a sense of humor necessary for theological debate. "It would be a blessing to the church," said Dr. Erdman, "if no man were allowed to debate Christian doctrine unless he

possessed a vein of humor, common sense and brotherly love. We need to heed today the injunction of the apostle: 'Let all bitterness and wrath and anger, and clamor and railing, be put away from you, with all malice; and be ye kind one to another, tender-hearted, forgiving one another, even as God also in Christ forgave you.'"

Endows Chair of Church Music

The Carnegie corporation has given the school of music of Northwestern university \$100,000 with which to endow a chair of church music. The department, which will be conducted under the supervision of Dean Peter C. Lutkin, will include a study of church music with stress on the liturgies of the historic church from early times to the present, a critical study of hymns and hymn tunes, anthem texts and settings, canticles, services, masses, cantatas and oratorios. There will be an introduction to Hebrew, Gregorian, Polyphonic, Anglican, Lutheran, Russian and Roman Catholic music. Community singing will also form a part of the course.

Dedicate Hospital as Bryan Memorial

The Methodists of Nebraska recently dedicated their Bryan Memorial hospital at Lincoln. The institution occupies the estate on which stands the former home of Mr. William Jennings Bryan. Mr. Bryan and Mrs. Bryan made a gift of the grounds and building two years ago. The complete plant now open to the public contains 72 beds.

A Lifetime of Volunteer Service

Methodist churches in this country do not make as extensive use of local preachers as do those in England. However, a report recently made by Mr. Walter A. Vaughan, local preacher of the Maple Street church, Lynn, Mass., shows that the services of a lay worker can be largely used in this country. In his 25 years as local preacher, Mr. Vaughan has conducted 676 services and has led prayer meetings and young peoples' services 188 times. This has taken him all over New England, before groups of almost every protestant denomination, social organizations, clubs of various sorts and Y. M. C. A.'s.

BOOKS RECEIVED

Makers of Freedom, by Kirby Page and Sherwood Eddy, Doran, \$1.50.
The Silver Spoon, by John Galsworthy. Scribner, \$2.00.
American Villagers, by C. Luther Fry. Doran, \$2.50.
The Beauty of Strength, by Henry Howard. Doran, \$1.50.
A Devotional Diary, Arranged by J. H. Oldham. Doran, 60 cents.
English Men of Letters, by John Bailey. Macmillan, \$1.25.
The Glorious Names of Jesus, by Amos R. Wells. Revell, 60 cents.
Foundations of Faith, by W. E. Orchard. Doran, \$1.75.
Italy Under Mussolini, by William Bolitho. Macmillan, \$2.00.
Broken Lights, by Harold Begbie. Doran, \$1.50.
When the Morning Wakens, by Malcolm James MacLeod. Doran, \$2.00.
Stewardship in the Life of Youth, by Robert Donald Williamson and Helen Kingsbury Wallace. Revell, \$1.00.

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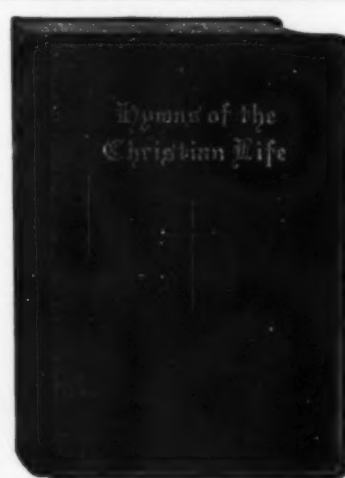
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